The Little Peace-maker

Discovering

FOOLISH PRIDE

THE

Make-bate:

OR,

Some Animadversions upon

PROVERBS 13.10.

Only by Pride cometh Contention: But with the Well-advised is Wisdom.

In a *DIALOGUE*

Between { *EUMENUS* peaceable, quiet. / *THERMOS* hot, hasty.

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BRITISH MUSEUM

THE PREFACE.

I Would not ſo far ſlight my Reader, *as to think him not worthy an Account of this ſmall undertaking; Nor would I be of the Proud number, that ſcorn all* Apologies, *as uſeleſs, or below them. Methinks, no* modeſt *perſon can review what he hath written for publique notice, without a Bluſh; and thinking thus with himſelf* [I might perhaps have done this more to purpoſe, had I leiſure to ſpend more time about it. The Deſign is much nobler than the performance. Or, Some better hand might have done it to greater advantage, &c.] *What then? ſhall it be ſuppreſſed in ſilence? ſhall men ſay nothing, till they think they can ſay beyond exception, or in their own apprehenſion well enough? Then ſurely would* Humili-

ty *render men altogether uſeleſs; or* Pride *pretending modeſty (for fear of Diſparagement) with-hold all uſeful endeavours. To me there ſeems* Great need *of ſomething to be done to ſweeten, and mollifie the minds of men; whereof ſome account is given in the* Diſcourſe it ſelf. *I pretend not to any New Notions about it; But if they are not* Nova *they are* Noviter, *and that after a familiar faſhion is propoſed, which by graver Authors in Set diſcourſes has been more fully ſpoken to; At leaſt by a new mentioning, it may be recalled to meditation and practice. If, to extinguiſh the* Combuſtions *of the world I can contribute no more at preſent, than a* ſmall Bucket *of muddy water haſtily ſnatched up; The bleſſed* promiſe *to peace-makers, and the* neceſſities *of men, extort it from me. 'Tis* little, *and may therefore be the more* eaſily handed *about. The Lord ſend a bleſſing with it.*

Ab alio quovis hæc fieri mallem, quam à me, Sed à me tamen potius, quam à nemine.
Ameſii Anti-Synod. ad Elect.

FOOLISH PRIDE

THE

Make-bate,

&c.

Eumenus.

HOw now Friend? you look somewhat sowr, and discontented this morning. What's the matter?

Thermos. Matter? I'll make some one know *what's the matter*, if I live: and I'll know too whether ———

Eum, Hark you; Come hither: prethee look in this Glass, and see what a pretty pout thou hast put on, and how well it becomes thee.

Ther. Prethee, don't fool with me; for I am now in no jesting humour. *I am resolv'd -- I vow I will --*

Eum. What? whether God will or no?

Ther. I don't ſay ſo. But (*an't pleaſe God*) I know what I'll do.

Eum. Have you conſidered whether it will *pleaſe God* or no? or elſe is not [*an't pleaſe God*] an *inconſiderate form* of ſpeech? and then it wants not *profanation* of his Name. Come, Come, I pray friend Return to your ſelf, and let us diſcourſe a little like *Men* and *Chriſtians*. I ſee your thoughts are diſturb'd at ſome thing; and your paſſions and luſts, have taken the advantage, and broken Bedlam; But I'll try if I cannot reduce them again, and bind them to their better behaviour.

Ther. I wonder Sir, you'll ſtand in the way of ſuch a *Mad-man* as you would make me to be.

Eum. Not ſo *ſtark ſtaring Mad* Sir, will I ſuppoſe you to be as ſome men are in their diſtempers. I know 'tis not ſafe to take a ſnarling Dog by the ears. But Sir, I have *one advantage* over *you* to diſarm you, and make you quiet enough, which now perhaps you do not think of.

Ther. What's that I pray?

Eum. E'n no more or leſs, than your *Conſcience to God-ward*. Well, I am perſwaded that the *Root of the matter* is in you; and therefore I can deal with *you* well enough. Were you indeed one that *Regard neither God*

nor

nor Man; that had no ſenſe of the authority of Scripture, nor experience of a deep Repentance and ſpiritual grief, after the paſſions have boyled over; I ſhould not medle with you, nor caſt a *pearl to a mad Hog*. But the caſe with you I will preſume to be otherwiſe: I look on *you*, as one that *dares not wickedly tranſgreſs* Gods law: And therefore I may lay that law to you without fear of being ſlighted therein.

Ther. Well Friend, I perceive you have a mind to ſome good diſcourſe, and thereby to *Divert* (at leaſt) my thoughts from an unpleaſing ſubject. I ſhall not oppoſe you therein; pray ſay, what you pleaſe.

Eum. To *Divert* indeed ſometimes in ſuch caſes is not altogether unprofitable. And therefore ſome have directed (as an *Artificial means* to prevent haſty, and precipitate eruptions of Anger) the *Turning of the mind* ſuddenly to ſomewhat quite alien and diverſe, from that which offends us, before we *ſpeak* or *act* any thing in paſſion. As for inſtance, To *Say the Alphabet*, to *Tell Twenty*, or the like: which *Diverſion*, is like a mans ſtepping a little back, when he is ſuddenly aſſaulted, before he fights and lays about him; and hereby he has the advantage to draw his Weapon, know his Adverſary, or chuſe his Ground, if need ſhall ſo require. The beſt in this kind, I have met with, is that of *Am-*

hast to *Theodosius* the Emperour; To *recite the Lords prayer* distinctly, and with consideration; for by that time one comes to [*forgive us our trespasses, as we forgive them that trespass against us*]; he shall have great reason to be inclined to a peaceable disposition, and moderation of mind. But Sir, I must tell you, my design *lies deeper*, then barely by *Diversion* to cool your *present* Heat. I have a mind to *lay the Axe to the Root of the Tree*, and not only to lop off an extravagant branch. And therefore (not farther enquiring what the business of your present disturbance is) give me leave to speak a little to the *Tetchy humour*, which I have not only observed in *you*, but in too many *others* (I hope) truly *fearing God*.

Ther. This hint has already turn'd my *Angry Red* into a *Blush*. I like well your friendly freedom; pray proceed; I desire to hear you further upon this Subject.

Eum. I thank you for your licence, and shall make use of it. 'Tis somewhat a rare thing to *suffer a word of exhortation* or reproof, (*Heb.* 13. 22.) I remember a saying of one that we are ordinarily, in one thing, more beholding to our *Enemies* than to our *Friends*, and that is to help us to *know our selves*; for *These* will often *tell us of our faults*, which *These* will seldom do. The Reason (as I take it) of this shiftiness in friends, is not their *unfaithfulness*,

neſs, but a *fear to offend* mens captious and waſpiſh humour: And therefore, if a man be willing to do his duty herein, he needs great Circumſpection, and ſhould learn of *Jobs friends*, who addreſſed themſelves ſo warily to touch his ſores. *Job* 4. 2. *If we eſſay to Commune with thee, wilt thou not be grieved?*

Ther. You need make no farther Apologies. I am well contented you ſhould deal plainly and faithfully with me. If my *Ox or Aſs went aſtray or ſunk under its burthen*, though I were your *Enemy*, you ought to *help it*, *Exod.* 23. 4, 5. How much more ſhould you recover your *friend himſelf* from the errour of his way?

Eum. I am glad to find you ſo tractable; And therefore I ſhall proceed to tell you, firſt the *Occaſion* of ſomething I have to ſay, and then come to the *Matter it ſelf*. The *Occaſion* is this.

I have for ſome years (with grief of heart) taken notice of the *quarrelſom temper* of the world. Every day acquaints us with ſad Stories of cruel Wars amongſt *Nations*, wrangling conteſts amongſt *Writers*, grievous feuds in *Neighbourhoods*, lamentable brawls in *families*, and bitter contentions betwixt *man and man*. And all this not only upon the weighty account of *Chriſtian profeſſion* (which our Lord foretold, *Mat.* 10. 35, 36.) but a-

bou

bout *Toys and Triſles* in compariſon to the miſchief that ariſes from it. A word's ſpeaking, a look, a geſture (whether purpoſely done to offend or not) is thought (too many times) a ſufficient cauſe to *bite and devour* one another. *A little ſpark kindles a great flame,* (*Jam.* 3.5.6.) which makes grievous devaſtations ere it be extinguiſhed. And is this only in *Drunkenneſs* and *Bitchery* among the *Hectors* of the times? Are only the paſſionate *Gameſters*, the ill-bred *Scolds*, or rude *Ruſticks*, thus diſorderly? No, no, perſons that pretend to ſobriety, modeſty, civility, and better behaviour, are too often blameable, are full of Rancour, malice, envy, evil ſurmiſes, and diſcontents at one another.

Nay, not only the *world*, which *lieth in wickedneſs* (1 *John* 5. 19.) but the *children of the kingdom* (by charitable reputation) are herein too too faulty. Hereupon I thus recount with my ſelf; Is *this* that ζῶον πολιτικὸν, that ſociable creature *man?* are *theſe* the Subjects of Chriſts *peaceable Kingdom*, and profeſſors of the *Goſpel of Peace?* are *theſe* the *ſmooth hands of Jacob?* is this *preſerving one another in love*, and the *meekneſs, long ſuffering patience, gentleneſs, mutual forbearance, not rendring evil for evil*, &c. that are ſo often inculcated? Oh bluſh and weep at the *anſwer* of theſe queſtions; *ſurely not.* What ſpirit of perverſeneſs is this, that is mingled amongſt

mongſt men? what Remedy ſhall be applied to this Malady? I thought of *prudential* Rules and *Moral* ſayings, ſuch as [*The angry man never wants woe. Man cannot live comfortably like a Salamander in the fire. Hold ſtill your heels, if you will not be bitten, You'll have, as good, as you bring; Si quæ vis dixeris, quæ non vis audies*, &c.] I thought of Conſulting the *Stoicks*, and ſee if their *Apathie* would do the buſineſs, of bidding men (as is frequent) read *Seneca*, and bluſh to ſee what a *Heathen* could ſay.

Laſtly, of Larding forth a Diſcourſe with ſlices out of *Poets* and *Orators*. *Then I returned and ſaw that this alſo was vanity* (I mean the *affectation* thereof): 'Tis but *beating of the air* to fan a little mens fancies, but will never alter the *Torrid Clime* wherein they ſeem to live, or cure a *Feaver* which is lodg'd *within* them. 'Twould ſpend much time in the Collection to ſmall advantage; for alas theſe fragments are commonly known and ſpoken of, but without effect, as experience doth evince. No, no, (ſaid I to my ſelf) it muſt be by *Regulating Conſcience*, if ever men be reformed; and *that* (if ever done) muſt be by the *Word of God*. I then conſidered the many Scriptures that condemn this practice, and perſwade the contrary; and amongſt the reſt, That of *Prov.* 13. 10. was much fixed in my mind. [**Only by Pride cometh Contention; but with the Well-adviſed is Wiſdom.**] *Ther-*

Ther. Oh, that's the place, which you writ on the side of my Window, thus, [*ONLY*, *&c. Prov.* 13. 10.]

Eum. Probably I might in *yours*; for I have noted it up in many *other families* upon occasion; desiring my friends to *look that way*, when they find their passions stirred, and consider, what follows the word [*only*] and what is meant by [*&c.*]

That's the Scripture, whereof we shall a little discourse (if you please) and methinks it is enough of it self (if well considered) to make men ashamed of their pettishness, and carefully to avoid it.

Ther. Content; I pray go on; it may be then I shall hereafter *look upon it* with better consideration.

Eum. Well then; First consider the *Proverbs* are for the most part laid down in *Antitheta's*, having two *opposite*, and yet *correspondent* branches; *Opposite* indeed in the *matters* mentioned, *Correspondent* in the *Reason* of what is said of them. And thus they do more illustrate one the other, though the whole be not sometimes laid down in terms. As in the sides of a *Ballance* the rising of the one, does declare so much depression in the other, though we behold it not with our eyes. Now where but one part of the opposition is express'd, the other is always implied, and left to the understanding of the intelligent Reader; which

which is here done by the holy Spirit, to ſo much may be couched in a little (*ut documentis reconditioris diſciplinæ proverbium oneraret*): And ſo it is in both parts of this verſ. [*Only by Pride cometh Contention*) that's *expreſs'd*; the Oppoſite *implied* is, [*Only by humility cometh peaceableneſs*]. *Pride* is the *ferment* that cauſes all the ſwelling and puffing up, which is *only* allayed by *Humilities* caſting out *that Leven.*

So in the former part; and the like is in the latter [*But with the Well-adviſed is Wiſdom*] where the particle [*But*] notes the *oppoſition* of *wiſdom and well-adviſed*, to the aforementioned *Pride and Contention*; and then plainly teacheth us, that [*Humble peaceable men are well-advis'd and wiſe*] whereas on the contrary [*proud and quarrelſom perſons are ill-advis'd and fooliſh*;] or in ſhort thus; *The contentious perſon is a* **proud fool.** From whence (to apply it to our preſent purpoſe) it will moſt naturally follow; That he who has no mind to the latter *Title* of [*a* **proud fool**] muſt neceſſarily avoid the former *practice* [of **contention.**]

Ther. **Proud fool** (I confeſs) is a *hateful Title*; and I ſhould take it much amiſs at the hands of any one.

Eum. Not (I hope) at the hands of [illegible], who ſpeaks all truth, and knows how to give proper terms to every thing and perſon.

Proud

Proud and haughty scorner (that's as bad if not the same with **proud fool**) *is his Name, who dealeth in proud wrath, Prov.* 21. 24.

Ther. True; But I hope I am not such a one, as deserves *that denomination* from *God himself.*

Eum. Do not deceive your self friend; you and I and *all flesh* must *lay our hands upon our mouths*, condemn our selves and justifie him in *keeping silence before him.* However thus much *I* like in your Reply, that you make a *personal application* of the word, which seems to have gotten within you, and put you upon *this enquiry* in your heart [*Am I the person decipher'd* in this Text? *am I the* **proud fool**?

Ther. You say right; I was thinking so in my self.

Eum. Yea, that may be too, and yet not in a right way. Come, come friend, we cannot be too cautious of self-deceit. And therefore pray consider with your self, whether *the enquiry* were sincerely *to know your state* from the *word*, or if not rather *to excuse* and shelter your self from the imputation of the *Preacher.* I mean, does not your heart say [*What means this man to apply this word unto me? Surely if he thinks I am such a one, he is much mistaken.*]

Ther. I confess, my thoughts wrought somewhat that way too. Yet (if I know any thing of my heart) I would willingly understand my self *as I am*, and not be deceived therein.

Eum.

Eum. Very well; and if you will have my help, I muſt firſt know ſomething from you, before I can teach you to know your ſelf. Let me therefore ask you a queſtion or two; As firſt, What do you underſtand by *contention?* for if you ſtate that right, you may eaſily make a right judgment of your ſelf.

Ther. I think it is *fighting, reviling, doing miſchief to one another* in any kind: and then I think this muſt be *frequent* and *habitual* to denominate a man *contentious*; this I think is the *ſum* of it; though it may be ſome *other things* may be referred thereunto.

Eum. Yea indeed *ſomething* which you have not mentioned muſt be taken *eſpecial notice of.*

Ther. What's that I pray?

Eum. Why 'tis this; that *the Law is ſpiritual*, and reacheth to the *thoughts of the heart*, and not only to the *Overt actions* as you ſeem to intimate. Yea, the *nature of contention* does conſiſt *more* in the *inward Regrets, Riſings* and *Boylings* of mens ſpirits one againſt another, than in thoſe *outward Words* and *Actions*, which are rather *ſigns* and *effects* thereof, than the very *Contention it ſelf.* In *Deborah* and *Baraks Song, Judges* 5. 15. we read of *great thoughts of heart for* (or *in*) *the diviſions of Reuben*; which I take to be a Strife or Contention, that they were not called to the Victory, as well as *Zebulun* and *Nepthalie*, who were

were only employed in that business. I know well, it is often interpreted of doubts and fears, in those that were engaged; because *Reuben* was separated from them by the risen floods of *Jordan*; But that which enclines me to take it in the sence mentioned, is, that I find in the same Book *strifes* of the *like* nature, as *Judges* 8.1. and 12.1. only with this difference, that these Contentions brake out in the *chiding of Gideon*, and the *threatnings of Jeptha*; whereas the former (if they were Contentions, as I judg them to be) were restrained to the *agitations of heart*.

Ther. Doubtless these *heart-burnings* are in *all men* sometimes more or less; and therefore many, who are of good breeding and civility, are guilty of contention, who may think themselves free enough thereof; if it be indeed altogether, as you do say.

Eum. It must needs be so; for if the aforecited place do not clear it sufficiently, there be others that do make it manifest enough; as that, *Mat.* 15.18. *Out of the heart proceed evil thoughts* (that is, the [illegible] of them) *murders, adulteries*, &c. now if they *come out of* the heart, they are *there* in the heart *first*.

Ther. But yet methinks *Contention* speaks somewhat that is *outward* in the *proper* notion thereof.

Eum. In the *common* notion thereof (you mean)

mean) which uſually men have of it. So *Adultery* with a woman, in the common notion of it, is an *outward act* of uncleanneſs with that perſon; yet our Saviour (you'll grant) ſpeaks *properly*, when he ſays, *Mat.* 5. 28. *Whoſoever looks on a woman to luſt after her, hath committed adultery with her already in his heart.* And ſo a *murderer* in the *common* notion is one that unjuſtly *takes away life*; yet the Apoſtle 1 *John* 3. 15. (I think *properly*) calls him a *murderer* who but *hateth his brother*, though that hatred be but an *inward* affection of the heart. In that place 1 *Pet.* 5. 5. *Be ye cloathed with humility*, does it ſignifie (think you) *only* or *chiefly* outward humility?

Ther. It ſeems ſo becauſe of the word [*cloathed*] and perhaps it may refer chiefly to *apparel*.

Eum. It ſeems you are too haſty, to take up a ſenſe from the *ſound of words*. [*Cloathed*] is here a *metaphor* (as elſewhere, *putting off* the old man and *putting on* the new). The plain meaning [be ye *humble* both in the ſight of *God* and *Men*; in *converſation* with men, *be in ſubjection one to another*; in *conſcience*, towards God; for *God reſiſteth the proud*: thus the words before and after clear the true ſenſe; ſo that you may ſee by theſe Scriptures, there is an *inſide* and an *outſide* of the ſame thing, *vice* or *vertue*, *ſin* or *duty*

'Tis the *same* murder and adultery, the *same* humility, (and so the *same Contention*) that is *inwardly* manifest unto *God* and *outwardly* to *Man* also. And the *nature* thereof does *chiefly* consist in the *inward* part, which is the *cause*, rather than in the *outward*, which is but the *effect*, as was before said. And thus I have shewn you the *outward cause*: I shall now (if you please) speak a little of these *outward effects* of the *Contentious spirit*, which you were apt to mistake for the *Contention it self*.

Ther. I pray do; for I would fully answer it.

Eum. Why then observe, That these *Effects of evil thoughts* are gradually different, and in a very various manner do appear: which diversity is partly from *nature* and *temperament*, partly from *manners* and *education*. Sometimes they appear only in *Countenance*, sometimes in *words* or *gestures*, and sometimes they proceed to *mischievous actions*. The *countenance* that is begotten of an inward disturbance is either, 1. *Dejected*, *Lowring* and *sullen*, and when this is followed with *Words*, they are *few*, *short* and *snappish*; and if with *Actions* they are a *sure*, *secret*, and *sharp revenge*. 2. Or sometimes the Countenance is *lofty*, *proud*, *fierce* and *angry*; Then the *words* that follow are *loud*, *raving* and *threatning*, (here *the Fool rageth and is confident*,

Prov. 14. 16. and the *Actions* are *open assaults* and *violence*. 3. But if the Countenance be a *forced smile* and *scornful sneer*, then the *words* are *Sarcasms*, *bitter scoffs* and *taunts*; and the answerable *Actions* whether secret or open are always *accompanied with a Triumph*, and *rejoycing in the mischief* he can do.

This difference is chiefly from the *natural temper* of the person. There is also a difference of the effects appearance from the *Manners* and *Education*; so that some are more *respectful* and *civil*, some more *rude* and *insolent* in their contests. *That* of the *former* is no less Contention, than *this* of the *latter* sort of men, though *this* indeed do *exasperate* and *provoke more*, and is an *occasion of encreasing* the strife. Of this *Rude* nature are *Noyse*, *Gabble*, *often repeating* the same things, *vehement contradiction*, *refusal to hear another speak*, *often interruption*, *reproachful names*, *railing*, *base* and *filthy Language*, with a *scornful contempt* in words and gestures, with a *Thou fool*, &c. Yea, in some *more lewd* and profane, with *horrible Cursing* and *Blasphemous swearing*. All which are the natural product, *as* of a *proud Contention*; *so* also of *ill manners*, and want of good breeding. And this again is the *more notorious*, as the *party* contended against and *despised*, does any ways *excel the despiser* in the common judgment of men.

Ther. You have shewed me a notable rout

of Brawlers; pray which of all these do you account the best?

Eum. I account neither best, because neither is good. But their *Badness* may receive an *encrease* from the *greatness of* the *inward rancour*; from the *outward dismal effects*, (*Cursed be their wrath for it was cruel*, Gen. 49. 7.) from the *sleightness* of the *occasion*, from the *long continuance*; and from the *rude circumstances* that may *augment* or *continue* the Contention.

Now Friend, I have been the larger upon this Subject, to convince you, that *fighting*, *reviling*, and *doing mischief*, are not *all the kinds* of Contention; and that in some one, or more of these kinds or degrees, you your self may perhaps see cause to acknowledg your self guilty, as well as others. *If you have bitter envyings and strifes in your hearts* (mark it, they are *strifes* though but *in your hearts*) *glory not* (as if you were innocent) *and lie not against the truth.* *James* 3. 14. for the truth is, *You are all Contentious.*

Ther. I must acknowledg my self guilty; But yet still I say, The *habit denominates* and not one, or a few Acts.

Eum. *One* or *a few acts* indeed do not declare a mans *state* to be bad, , no, *nor more* neither, if they be followed with a true *Repentance.* I will not impugn your *holding fast your integrity*; yet let me tell you *so much* as

there

there is of *Contention* in any man; *so much* there is of *Pride* and *Folly*, and *so far* he may justly be stiled **A proud fool.**

Ther. 'Tis true indeed, we are all (as you say) too proud and foolish.

Eum. And 'tis as true, that *many acknowledg* this truth, who do *not lay it to heart*. Did they but well consider what *Pride* is, they would *abhor strifes*, not only for the *mischiefs and confusion* which they bring, but especially for the *pride* from whence they do arise.

Ther. If you have done with *Contention*, I pray Friend let us discourse a little (if you please) upon that Subject (*viz.* **Pride**) and the *evils thereof*; for I would willingly hate this, or any other sin, as it deserves, so far as I know.

Eum. Well then; what do you already know of *Pride?*

Ther. I understand it to be *a valuation or esteem of our selves, joyned with a contempt of others.*

Eum. Your Definition is too strait in words and too large in sense: too *strait in words* because it wants some *limitations*; and therefore too *large in sense*, and comprehends some blameless things, that are neither proud nor vicious: I mean *some kind* of *self-valuation*, and *some contempt* of others.

Ther. How say you are not these vicious?

Eum. No, not always; for *some valuation of our selves* is both *lawful*, and our *duty*, as suitable to our place, quality and endowments. For instance; a *Magistrate*, *Minister*, *Master* of a Family, *Elder* in age, *&c.* not only *may*, but *must so value* themselves, as to *require the Reverence due* unto their places. And so likewise those that have any gifts or graces above others, ought to *esteem themselves more happy* by reason of these mercies; and accordingly have their hearts affected to *render thanks*, and *ascribe glory to God for them.* Thus the *Church*, *Psal.* 147, 20. *He hath not dealt so with any Nation; Praise ye the Lord.*

Ther. Is not this too like the Pharisees *God I thank thee, &c?*

Eum. The *Pharisees thanksgiving* in the *matter* of it was very *good*, and fit to be used by any sincere servant of God; But his *fault* was, that he *boasted of false gifts* and *legal righteousness*, seeking *praise* herein to *himself*, and *gave not God the glory.* This our Saviour (who was the searcher of hearts) did easily discover. Otherwise, *to acknowledg* Gods grace *in us*, and to *us* (supposing things to be really *so*) yea, and that *in comparison* to others, who have not received the like favour, is that, which *becomes Christian gratitude* and will *encrease humility*, rather than foster pride. *Less then the least of thy mercies*, said Father *Jacob* in the sense of Gods special favour and

goodneſs towards him, *Gen.* 32. 10. And as to the afore-mentioned *Dignity of place*, I ſay, *not to maintain* it, and *require* others to eſteem us for it, is (not only an *immoral puſillanimity*, as the Philoſophers tell us, but) a *ſinful dimiſſion of mind*, and a great *diſhonour to God*, whoſe dignity we therein repreſent: of which *Eli*, who gave his Sons there ſwinge, was a very ſad example. (1 *Sam.* 2. 29.) The Apoſtle was of another mind, and that without ambition; *I magnifie mine Office* (ſaith he, *Rom.* 11. 13.)

Ther. Mine *Office*, not my *Perſon*.

Eum. Yea, my *Perſon too* with reſpect to mine *Office*. *Let a man ſo account of us* (mark it, *Us*) *as Embaſſadours and Stewards of the Myſteries of God*, 1 *Cor.* 4. 1.

Add to this, that *not only* perſons in Office, or ſuperiour Place, but *all men* whatſoever muſt *ſo far* value themſelves, as to *preſerve a good name* which is *better than precious ointment*; yea, and with modeſty, by honeſt means, to *ſeek* a juſt repute. That perſon who does *not ſo eſteem himſelf* is *profligate*; for (mark it when you will) if any one ſay [*What care I what the world ſays of me; I regard not their cenſures: me ſibilet populus, ſed mihi plaudo*, &c.] that man is either *deſperately wicked already*, or in the *next diſpoſition* to *all manner* of lewdneſs, and prepared to ſin with a *high hand*, and with a *brazen forehead, that cannot bluſh*.

Ther. But does not the Apoſtle ſay? *With me it is a very ſmall thing that I ſhould be judged of you, or of mans judgment*, 1 *Cor.* 4. 3. It ſeems he cared not, what the world ſaid of him.

Eum. As *the Cauſe makes the Martyr*, ſo the Cauſe makes the *warrantable Confident*. If men are engaged in a way well-pleaſing unto God, they ought not to take diſcouragement from the cenſures of the world: But when *vox Populi* is *vox Dei*, when both God and Men do condemn their courſe, then impudently to proceed is of greater aggravation; that they do not only ſleight the *Law of God* but the *common ſentiments* of Reaſonable Creatures. *They pleaſe not God*, that is very bad; *and are contrary to all men*, that makes it very much the worſe, 1 *Theſ.* 2. 15.

Ther. I think indeed you ſay right, and ſhall freely grant, that *ſome ſelf-valuation* is (as you ſay) both *lawful*, and our *duty*. But I meant at firſt *ſuch* a valuation of our ſelves, as is accompanied with *contempt of others*.

Eum. You meant (I preſume) right, but your expreſſions were not well conſidered; for neither is *all contempt of others* blameable. What think you of that, *Pſal.* 15. 4. *In whoſe eyes a vile perſon is contemned.* And that of the Prophets ſcorning to look upon *Jeboram*, 2 *Kings* 3. 14. and anothers mocking the worſhippers of *Baal*, 1 *Kings* 18. 27. and

ſome

ſome other ſuch like might be mentioned.

Ther. Stay Friend; methinks theſe places ſhould have ſome other ſcope, than as you apply them: And truly I doubt, whether the *miſapplying* of them has not wrought in ſome ſerious perſons a *ſupercilious* and *auſtere* carriage towards others; for which they have (perhaps *juſtly*) been hated and reproached.

Eum. 'Tis not impoſſible, but ſuch places may be abuſed; and Pride not fully mortified may ſpring up from the remainder of natural Corruption, and beget that hateful aſperity and ill-favoured harſhneſs, whereof you ſpeak. Here the *wicked*, and *proud world* gets advantage (with ſome colour) to hate the *fooliſh*, and *proud Profeſſor* [*Semper ſuperbus oderit ſuperbum*]; and then *Religion unjuſtly ſuffers* for his ſake, as if it were *unſociable*, and an *ill-becoming* thing. But then Remember, as thoſe places may be *abuſed*, ſo they may be *rightly uſed* to Countenance ſome kind of Contempt of others, without any juſt imputation of Pride, or being an occaſion of contention; and this is all that I intend by their quotation.

Ther. But I ſhould think now, That the *Vice only* and *not the Perſon*, ſhould be contemned. Thus I have learnt and believe.

Eum. You have learnt in this matter (I fear) ſomewhat confuſedly. The *Vice* and the

the *Person* in *Notion* may be *separated*, while in *Reality* they are *conjoyned*. And *while* so (in point of practice) our carriage to the *Person* must be *according* to the *sin*. When a Magistrate punishes *theft*, he punishes it in the *Person* of the Thief, who is guilty thereof; and so in other the like Cases.

Ther. But how then do you understand those places, that command *honouring all men?* (1 *Pet.* 2. 17. *Rom.* 12. 10.)

Eum. I understand them with *Scriptural limitation*. *Rom.* 13. 7. *Render to all their dues--- Honour to whom honour*; and that *notwithstanding outward respects*. So *in brotherly love, and honour, preferring one another*, even the *Superiour* must give to the *Inferiour* his *due* respect; and not sleight him, because (as to outward condition) he is *the brother of low degree* (*Jam.* 1. 9. 2. 3, 4.) so must the *husband honour the wife* (1 *Pet.* 3. 7.) But if honour be *not due* unto a man, if he be *very* wicked and *incorrigible* therein; sins not only weakly, but wilfully (which makes him the *vile person* in the Text beforementioned) then is it the duty, and character of one, who shall *inhabit the holy hill* to *contemn* such a one; that is, shew him such discountenance, as may check him in his course, make him consider his desert thereof, and be a means to reform him. Herein consists a special part of *Excommunication*, and counting a man as an Heathen and a Publican:

can: whereas if wicked persons have the common converse of such, as have repute for Religion, equal with other men, they will be hardened thereby. This limitation *must* be admitted; for *Honour is not seemly for a Fool, Prov.* 26. 1. 8. And yet, understand me aright; I no ways plead for *austerity* and *harshness*, for any uncouth, or supercilious carriage (which are the proper off-spring of contentious Pride) I would have men charitable in their censure of one anothers persons and actions; and if through weakness we are apt to be mistaken, I think it better to err on the Right hand, than on the left; I mean, to be somewhat *the larger* in our *charity*, though we must not *then* put out the eyes of our *discretion*.

Ther. I think I somewhat better understand this matter (let me see) you say *some persons* in *some respects* and under *some circumstances* are not to be honoured, but that *some kind of contempt* is *due* unto them.

Eum. I do so, And seeing *some* contempt of others may be admitted *without* the imputation of *pride*, I say therefore, that your description of Pride [*a valuation of ones self, joyned with a contempt of others*] is not sufficient.

Ther. Pray Sir, then do you give a better, if you can.

Eum. Nay Friend; Take not my words amiss;

amiss; I meant not to impute weakness or ignorance to you; or to arrogate more acuteness to *my self*, you know we are upon a distinct enquiry after the *true sense* of this [*Prov.* 13. 10.] and therefore must in Candour examine, *what Pride is*, and *how* it has *influence upon Contention.*

Ther. I am satisfied of your friendly ingenuity, and desire your sense of the thing under enquiry; pray then say what you think of *Pride.*

Eum. I think of it just as you do, only add a word or two, and then 'tis thus: *Pride is an over-valuing of our selves, commonly joyned with an undue contempt of others.* My additions are but of three words [*over*, *commonly* and *undue*] *Over-valuing* I say, for that *some* kind of *self-valuation* is *good* (as is before shewn) *God* himself esteems himself highly, or takes infinite complacence in his own excellencies, and yet *can never be said* to be *proud*, because he can never over-value himself.

I add [*commonly*] to [*joyned with contempt*], for it is not always necessary. The nature of Pride consists principally in the *overvaluation*, to which the contempt is not adjoyned, unless by *comparing* our selves with some other, as if he were *below us.* So that in *Aspiring pride* (as it *only* respects a *Superiour*) this contempt of others seems to have no concern.

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I say lastly *undue contempt*, because (as I have shewn before) some contempt, to some persons, upon some considerations, may be *due*; and so no ingredient into the sin of *Pride*.

Ther. I think I apprehend your Reasons pretty well; and have not much to say against them. But yet I do not see that *Horrible nature* of *Pride*, so as to startle from *Contention* for *Prides sake* (as you before intimated); for methinks it is but a *kind of Errour*, or *mistake* in judgment concerning a mans self; I cannot see more in't.

Eum. No; Surely you will find in it likewise much of *corrupt will*, and *affection* if you consider it well. There is in it as you say a blind *ignorance of our selves* (*stultitiam semper connatat superbiæ*.) Pride is ever joyned with folly; But how comes a man to mistake so as to over-va[illegible] is it not by a *wilful staring only* [illegible] *excellencies*, and a *wilful negle*[illegible] *whether* they are *real* or [illegible] be not *over-ballancing de*[illegible] *again*[illegible] *rrupt affection*, is there not in[illegible] *self-love*?

Ther. I thought all [illegible] love had been *due* unto *our selves*, and that according to *Nature*.

Eum. What think you then of those, who *loved not their lives unto the death?* Rev. 12. 11. or *Paul*, who *counted not himself dear unto*

unto himself? Acts 20. 24. Or especially our Lord *Christ* who *spared not himself, gave himself a ransom, laid down his life*, &c. were these *unnatural* herein? Is self-denial, or *not living to our selves (Rom.* 14. 7.) contradictory to the Laws of Nature?

Ther. Why; but is it not said, *No man ever hated his own flesh? Eph.* 5. 29.

Eum. And is it not said, *If a man come unto me, and hate not father* --- yea, *and his own life also, he cannot be my Disciple*, Luke 14. 26.

Ther. 'Tis so; But I profess, I cannot tell how to reconcile these things.

Eum. Why then I'll tell you, as well as I can. *Self-love* is *good* and *naturally due*, when it is *subordinate* to the *love of God*; where self-love arises from *measuring* and *comparing our selves with our selves* (2 *Cor.* 10. 12.) without respect to our end; this is neither *wise* nor hone[illegible] *this self-love* [illegible] *not naturally due*, and th[illegible] to *compose Pride*. Thes[illegible] appear in the instances, [illegible]bout to [illegible] you, in the *Devils* and *fallen* [illegible]n, who both were ruin'd by their *Pride*; whic[illegible]is a farther proof of the *cursed nature* thereof.

Ther. Very well, I pray proceed.

Eum. I say then *Pride* was the very *constituent of the Devil*, tumbling him down from his glorious state. 'Twas *pride* especially which

which threw *Man* out of Paradiſe, and that bleſſed eſtate wherein he was created; for *Pride* was the firſt *manifeſt ſin* both in fallen *Men* and *Angels*. And is not this moſt *Horrible?*

Ther. 'Tis ſo, if it be as you ſay, and a conſiderable motive againſt *Contention* for *Prides ſake*. But I pray clear this Point, if you pleaſe.

Enm. That I ſhall, as I can. And firſt for the *Devils*, we muſt conceive them, as noble Spirits by their Creation, and as having a power to ſtand in their integrity; But they *left their firſt ſtation* (*Jude 6.*) the queſtion is, How this came to paſs? I conceive it thus. God according to his wiſe, and holy Counſel *permitting* them to fall, *left* them to themſelves, *not affording* (being *not bound* thereunto) his aſſiſting and confirming grace; hereupon they *neglected* to exerciſe their natural power, to conſider God and themſelves aright, *abuſed ſelf-love* to [illegible] good thing, as God implanted in every [illegible] for its ſelf-preſervation, *deſpiſed* their own ſtation left it (as before) and *aſpired* to be equal with God himſelf. This provoked the moſt high Creator to caſt them juſtly into perdition. When they were thus fallen they *envied* Man, and attempted to procure his ruin alſo. Now that this *Pride* was the *Devils Fall* (though it be not in ſo many words

reve-

revealed, yet) is reasonably inferr'd from that 1 *Tim.* 3. 6. *Not a novice, lest being lifted up with pride, he fall into the condemnation of the Devil.* Like sin, like punishment. As also from the discovery of the *same sin* in the *temptation of Man*; for therein he *aspired to controul* what God had said, and to *claim a belief* before him, *Gen.* 3. 4. *Ye shall not surely die.* This was the *first notice* we had of him and his actings; and therefore I call it *his first manifest* Sin.

Ther. I am satisfied as to *Devils*; pray shew the same in *Man.*

Eum. Much after the same manner did *Man* fall; for out of the same holy, and wise counsel was God pleased to *permit* their fall, purposing to *order it* to his own glory: Man was likewise *left* to himself, had a power to stand, *used it not*, hearkned to *temptation*, and was more especially prevailed upon through *aspiring to be like unto God* in knowing good and evil. This was the powerful temptation; *For God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods knowing good and evil,* *Gen.* 3. 5. Here we may conceive Man thus thinking with himself: 'why should I (the 'noblest Creature of all the aspectable 'world) be restrained from this one fruit? 'especially seeing it will so liken me unto God, '(make me as a God) in knowledg? Shall

these

'these eyes of mine that are capable of a grea-
'ter light remain in their created obscurity?
'What! does the Creator grudg me a higher
'state? I am resolved to take my advantage,
'now it is in my power, and get as high, as I
'can: I see it; I like it; and who shall deny
'it to me?.] Thus now you see, Though *unbelief* of God, and *giving credit* to the Devil, joyned with neglect or *idleness* in not exerting their natural power, did *precede*, and were the *occasion* of *error* and mistake, yet *these* did not conclude upon *disobedience*, until *Pride* came to work [*and a Tree to be desired to make one wise* (the next words are) *she took*, &c. *Gen.* 3. 6.] And therefore I call it the first *manifest sin* in man also.

Ther. I see indeed Pride is a most horrible sin; at least it was so in the *first* sinners who aspired so high.

Eum. Nay, and so it is in the *latter* sinners too; for as it was in the beginning so it has been ever since a *Mother-sin*, pregnant of many other evils: *Sin* in abundance, *shame* and vexation in the *height*, are the proper products thereon. The sins that arise from Pride do not only *pollute* the Proud person *himself*, but render him very *injurious* unto *others*. As to the person *himself*, it makes him frequently *covetous*, and sometimes *thievish* and *deceitful* to mantain his Pride; More common to such is *lying* in their shifting ex-

cuses and *vain-boasting*. As to *others* it begets *envy*, *magnifying against*, open *reproaches*. (*This shall they have for their pride, because they have reproached and magnified themselves against the people of the Lord of Hosts*, Zeph. 2. 10.) *Privy slanders* come from, and are joined with *a high look and a proud heart*, Psal. 101. 5. *Persecution* (*The wicked in his pride doth persecute the poor*, Psal. 10. 2.) and that sometimes in a most *cruel manner*, and with bloody circumstances (as in *Haman* who through Pride was so incens'd because *Mordecai bowed not, nor did him Reverence, that he thought scorn to lay hands on* Mordecai *alone*, but thought to destroy his whole people, *Esther* 3. 5, 6.)

Now as Pride *begets* sin, so it *fosters* and nourishes it; for it renders men *unteachable* and untractable. A proud man will not *bear reproofs*; will scorn and *despise advice* and counsels; yea, quarrel that man who shall bring him the Glass of God's Law to shew him his deformities, or God's Lamp to discover his defects: So that (as one says very well) a man needs a great deal of wit, care and diligence, that will have to do with him, and must go about him, as one goes about Straw, or Gunpowder, with a Candle.

Yea, lastly after *sin*, its first-born (by the righteous judgment of God) it brings forth, as a second, holding the former by the heel,

Shame

Shame, ſorrow and vexation of heart. *Where Pride cometh, there cometh Shame*, *Prov.* 11. 12. Our firſt Parents aſſoon as they had ſinned, *hid themſelves*, and ſewed Fig-leaves; as if they had thus ſaid in themſelves [‘Alas, alas! is ‘*this* the knowledg of Good and Evil, of ‘which we were ſo ambitious? is *this* to be ‘*like Gods*, to know the value of *good* by ‘loſing it, and the miſery of *evil* by finding ‘it? was it for *this* we have tranſgreſſed our ‘Sovereigns Law? fie, fie upon us! How ‘ſhall we look our God in the face, or dare ‘to hold any farther communion with him? ‘*&c.*] Thus Shame may be ſuppoſed to ariſe in *them*; and from thence-forward ſhame and confuſion of face treads on the heels, falls on the neck of ſin (or at leaſt of its *diſcovery*) in *all their poſterity*. The *Thief* when he is taken is aſhamed, *Jer.* 2.26. A *Lyar* is loathſome, and cometh to ſhame, *Prov.* 13. 5. A *refuſer of inſtruction*, v. 18. A *haſty perſon* that anſwereth a matter before he heareth it, *ch.* 18. 13. A *Contentious man*, *ch.* 25. 8. And the like may be ſaid of other ſins. But *more eſpecially* doth Shame fall and *moſt heavily* too, upon the *proud ſpirit* (if you do obſerve it); for when *ſuch* a ſinner is brought to diſgrace, it frets and gauls his very heart. Here I could mention ſomething, I have often thought of (were it not too much a digreſſion) namely, *A better cure for thieving than*

the Gallows (with due reſpect to the Law of the Land be it ſpoken.)

Ther. You may pleaſe to mention it briefly and return to your Subject again.

Enm. Since you have a mind to it, you ſhall have it in ſhort. The *cauſes* of this Malady in the body Politique, are generally *Pride* and *Idleneſs*: The *cure* then would naturally be, to remove them, by what are moſt contrary to them, a *laſting Diſgrace* and *Hard Labour*. 'If therefore a Convict-Robber were in the 'Market-place put into a Cage, and there 'compelled to work for his Food, his Fine, 'and ſatisfaction to the injur'd perſon, ere he 'were diſcharged; If alſo (according to the 'heinouſneſs of his Crime) ſome farther note 'of ignominy were added (as for inſtance) 'poſting his Name, place of Birth, Paren-'tage, manner of Life, Fact, and Cir-'cumſtances thereof, *&c.* and then (if the 'Crime were very foul) ſlitting his Noſtrils 'to warn every man of him at the firſt ſight: I think one ſuch Example would fright more than Death it ſelf, or the many hundreds which are executed for ſuch Facts.

Ther. Truly I think ſo too. This is a matter would deſerve conſideration, and whereof we may further diſcourſe at ſome other time. Now leſt we loſe the thred of our diſcourſe wherein we were engaged, Let us (if you pleaſe) return to where we left.

Enm.

Eum. I was saying, the *proud* person is *most tormented* with disgrace, This *brings him* sorrow and vexation of heart, yea, and of all men he is the *most unable to bear* affliction; for he fumes and frets in himself (*tossing like a wild Bull in a net*, *Isa.* 51. 20.) at that which a humble man would undergo with patience.

Add to all this, that, as pride brings a *more grievous* shame in all *other* sins *discovered*, so it is most miserably *ashamed of it self*; for Pride can by no means endure the imputation of pride, cannot bear to be known, or taken notice of. Now let us reflect, and that which I would infer from all, is this, That *Pride* which was the *Constituent of a Devil*, and does still *so assimulate* man to Satan, as it may well deserve the Epithete (commonly given to it) of *Devilish Pride*; that which contributed so much to the *first fall of man*, and has *ever since* been pregnant of a multitude of *sins*, of confounding *shame*, and *unsupportable griefs*, is of a most *horrible nature*, is a hateful and a shameful vice; And therefore not only should *it self* be carefully avoided, but *Contention* also, which is *its natural off-spring*; for if men be ashamed of the *imputation of Pride*, they may well be ashamed and afraid of *Contention* which doth so plainly prove it to be Rampant in them. For, *Only by Pride cometh Contention.*

Ther. Yea, that's it I deſire you would now diſcourſe of, ſeeing you have at large ſpoken of *Pride* and *Contention*, I would now willingly ſee the *connexion* between them.

Eum. That's it which this Text doth ſo plainly aſſert, that methinks it leaves no doubt concerning it; *viz.* That not only *Contention cometh by Pride*, but that Contention cometh *only* thereby; or (which is all one) *without Pride* their would be *no Contention.*

That Contention cometh *by* Pride is eaſie to apprehend by what has been already ſpoken, and by a few words we may here add: For it makes men of a *peeviſh*, *wilful*, *turbulent*, *tumultuous*, *inſolent* and *abuſive* ſpirit, and like the *Caldeans* (*Hab.* 1. 6.) *bitter and haſty.* 'Ubicunq; *in officiis ſive Eccleſiaſticis, ſive Politicis, ſive Privatis, Concurrunt ingenia faſtuoſa & tumida; nil aliud poteſt oriri quin Contentiones, Schiſmata, Hereſes, Bella*, &c. ſays the *Critick* (*Syr. in loc.*) 'Where-ever about any buſineſs either Eccleſiattical, Political, or private men of a 'proud or ſwelling diſpoſition do meet; nothing elſe can ariſe, but Contentions, 'Schiſmes, Hereſies, Wars, *&c.* *Audi* Auguſtinum, *de Paſtoribus in Caſ.* 34. *Ezek.* c. 10. 'Alia ſecta (*inquit*) *in* Africa; *alia Hereſis* 'in Oriente; *alia in* Ægypto; *alia in* Meſopotamia, *verbi gratia, diverſis locis ſunt diverſæ,*

ſed

'ſed una Mater Superbia omnia genuit; Nec 'mirum ſi Superbia parit Diſſentionem, hæc e- 'nim ejus Germana Soboles eſt, (Salazar in 'locum). Hear *Auſtin*. There is one Sect '(ſaith he) in *Africa*; another Hereſie in 'the Eaſt; another in *Egypt*; another (for 'inſtance) in *Meſopotamia*; divers in divers 'places; But *Pride* is the *one Mother* of them 'all; Nor is it wonder that Pride begets Diſ- 'ſention; for this is its *natural off-ſpring*. Mr. *Hales* in his *Tract of Schiſm*, p. 11. where he ſpeaks of *Epiſcopal ambition* as a cauſe 'thereof, cites *Socrates* concerning the Acts 'of unquiet and unruly Biſhops, ἐν ὅις καὶ ἀν- 'λήλων ἐτύρεινον; and Criticizes upon the word 'τυρέινον ſignifying properly to *make Butter* 'and Cheeſe, and becauſe theſe are not with- 'out much *agitation* of the Milk; therefore '(ſays he) in a borrowed, and tranſlated 'ſignification, it ſignifies to do things *with* 'much *Agitation* and *Tumult*. Thus he. Pride renders men prone *careleſly to give*, and *captiouſly to take* offence: *doing much* to trouble others, and *bearing nothing* that troubles them. To trouble others they'l *ſpeak grievous things proudly and contemptuouſly*, *Pſal.* 31. 18. *Let us not be deſirous of vain-glory* (or proud) *provoking one another*, *Gal.* 5. 26. This for *giving* Offence: and then for *taking* it; Oh how ſoon and eaſily is the Proud perſon enflam'd and touched to the quick? How does

Theo. Yea, that's it I deſire you would now diſcourſe of, ſeeing you have at large ſpoken of *Pride* and *Contention*, I would now willingly ſee the *connexion* between them.

Eum. That's it which this Text doth ſo plainly aſſert, that methinks it leaves no doubt concerning it; *viz.* That not only *Contention cometh by Pride*, but that Contention cometh *only* thereby; or (which is all one) *without Pride* their would be *no Contention.*

That Contention cometh *by* Pride is eaſie to apprehend by what has been already ſpoken, and by a few words we may here add: For it makes men of a *peeviſh*, *wilful*, *turbulent*, *tumultuous*, *inſolent* and *abuſive* ſpirit, and like the *Caldeans* (*Hab.* 16.) *bitter and haſty.* 'Ubicunq; *in officiis ſive Eccleſiaſticis, ſive Politicis, ſive Privatis, Concurrunt ingenia faſtuoſa & tumida; nil aliud poteſt oriri quin Contentiones, Schiſmata, Hereſes, Bella*, &c. ſays the *Critick* (*Syr. in loc.*) 'Where-ever about any buſineſs either Eccleſiattical, Political, or private men of a 'proud or ſwelling diſpoſition do meet; nothing elſe can ariſe, but Contentions, 'Schiſmes, Hereſies, Wars, *&c.* *Audi* Auguſtinum, *de Paſtoribus in Cap.* 34. *Ezek. c.* 10. 'Alia ſecta (*inquit*) *in* Africa; *alia Hereſis in Oriente*; *alia in* Ægypto; *alia in* Meſopotamia, *verbi gratia, diverſis locis ſunt diverſæ, ſed*

'*sed una Mater Superbia omnia genuit; Nec* '*mirum si Superbia parit Dissentionem, hæc e-* '*nim ejus Germana Soboles est*, (Salazar *in* '*locum*). Hear *Austin*. There is one Sect '(saith he) in *Africa*; another Heresie in 'the East; another in *Egypt*; another (for 'instance) in *Mesopotamia*; divers in divers 'places; But *Pride* is the *one Mother* of them 'all; Nor is it wonder that Pride begets Dis-'sention; for this is its *natural off-spring*. Mr. *Hales* in his *Tract of Schism*, p. 11. where he speaks of *Episcopal ambition* as a cause 'thereof, cites *Socrates* concerning the Acts 'of unquiet and unruly Bishops, ἐν οἷς κατ' ἀλ-'λήλων ἐτύρενον; and Criticizes upon the word 'τυρένειν signifying properly to *make Butter* '*and Cheese*, and because these are not with-'out much *agitation* of the Milk; therefore '(says he) in a borrowed, and translated 'signification, it signifies to do things *with* '*much Agitation* and *Tumult*. Thus he. Pride renders men prone *carelesly to give*, and *captiously to take* offence: *doing much* to trouble others, and *bearing nothing* that troubles them. To trouble others they'l *speak grievous things proudly and contemptuously*, *Psal.* 31. 18. *Let us not be desirous of vain-glory* (or proud) *provoking one another*, *Gal.* 5. 26. This for *giving* Offence: and then for *taking* it; Oh how soon and easily is the Proud person enflam'd and touched to the quick? How does

he aggravate injuries, magnifie provocations, and take all as heinous or intolerable that is done or ſpoken againſt him? By both *Giving* and *Taking*, *He that is of a proud heart ſtirreth up ſtrife*, *Prov.* 28. 25. I think I need not farther inſiſt upon this Point, That Pride is troubleſom, tumultuous and contentious; That it is good for nothing but to cauſe ſtrife; for that a Proud man will not *yield a jot* to any man (*Dutch An. in loc.*) ſince every days experience does ſufficiently evince it. But that **Only** from Pride the Contention doth ariſe, *this*, perhaps at firſt ſight, is not ſo manifeſt.

Ther. That I confeſs I do not ſo well underſtand; for it ſeems to me, there are many *other cauſes* of Contention, as *Injury*, *Covetouſneſs*, *Love of pleaſure*, firm *adherence to Lufts*, and ſome other ſuch-like which upon recollection may perhaps be thought of.

Eum. Well to underſtand this, let us firſt conſider the import of the Word **ONLY**, as we have already ſhewn what's meant by Contention and Pride. The word here rendred **Only** ſignifies [*Tantum*, *tantummodo*, *duntaxat*] and is the ſame word, which is uſed *Numb* 12. 2. *Hath the Lord indeed ſpoken* **Only** *by* Moſes? that is by *him alone*. *Junius* reads *Mera Superbia* (*Vir*) *edit jurgium*. Notes in the Margin [*Tantum in Superbia*] and after Comments [*Superbia*, i. e. *incon-*

Julto,

ſulto, & ferociente animo] all which amounts to
'thus much [By *meer* Pride, or *only in* Pride a
'man brings forth ſtrife through an inconſide-
'rate or unadviſed, and furious mind. Thus he,
'*Cartwright* reads as he does; But Comments
'[*If* there were no other cauſe of Contention,
'Pride alone would procure it.] Add to this
'a note out of the *Criticks* [*Non dicit (Con-*
'*tentionem dat fuſtus, ſed per faſtum) unde*
'*rationem habes Contentionis*, ſc. *Superbiam*
'*conſilium contemnentem*]; that is, He ſays
'not [Pride brings Contention; but *by*
'Pride a man is Contentious] from whence
'we have the *reaſon* of Contention, to wit,
'Pride deſpiſing Counſel.

Now theſe Expoſitions do intimate to us two things, which may be as degrees the one to the other.

1. Pride is a *ſufficient cauſe* of it ſelf.

2. Pride is *ſo chief an efficient*, as without which, the effect Contention would not follow; which Two interpretations though they ſeem to look two ſeveral ways; The former to diſſwade from *Pride*, for the ſake of its unhappy *effect Contention*; The other from *Contention* for its vile *cauſe Pride*: yet they both do ſufficiently countenance our preſent deſign of *keeping the peace*; for I am perſwaded, (and I hope ſhall clear to you ere we have done) that there is *ſuch a connexion* between them, as that, *whichſoever* is deſtroyed

the

the *other* will fail. I think indeed the place aims againſt both faults; but if againſt one more directly and immediately than the other, judg that to be *Contention*; And think the moſt genuine ſcope of the place to be this (as if he had ſaid) 'You are all *aſhamed of Pride*, 'which is ever accompanied with *folly*, *igno-* 'rance, and *miſtake* of your ſelves; why then 'will you give way to *Contention* the *natural* 'product thereof? yea, ſo natural, that no man 'can be contentious, but he is rightly charge- 'able with Pride; for, *Only by Pride*, 'tis *meer* 'Pride, and *nothing elſe*, that makes men 'contentious, and begets ſtrife. Were you 'ſo humble as to be *well-adviſed*, to take coun- 'ſel, or had not ſo much *wiſdom* as to over- 'ween or overvalue your ſelves, you would 'be quiet enough.

Ther. This indeed ſeems to run ſmooth; yet I cannot fully admit it, till it be cleared by particular inſtances, and ſatisfaction be given to what was but now objected.

Exm. Your objections intimated may be all anſwered by diſtinguiſhing the *cauſe* from the *occaſions* of Contention. *Injuſtice*, *avarice*, *love of luſts* or *pleaſures*, may be the *occaſions* (I grant), but ſtill I ſay *Pride is the neceſſary cauſe* thereof; that's it which makes the heart of one man ſwell againſt another. However I ſhall endeavour your better ſatisfaction in your own way; proceed therefore (if you pleaſe) in your *inſtances*.

Ther.

Ther. We will begin with thoſe that *lie neareſt* together, and are therefore moſt apt to *grate* upon one another; I mean *Domeſtick Relations.* Suppoſe then a *husband* be harſh to his *wife*, or a *parent* to a *child* that is grown to ſome years of diſcretion, or a *Maſter* or *Miſtriſs* to a *Servant.* Or on the other hand, ſuppoſe a *wife*, *child*, or *ſervant* be untractable to the *ſuperior* Relation; and hereupon grows (as is uſual) great ſtrife in a Family; Now this Contention ſeems to proceed from *abuſing Authority*, on the one hand or the other, which is *injuſtice* and *not pride.*

Eum. Which is *injuſtice and Pride too*; for whence comes that *abuſing of Authority*, but *from Pride?* If *Superiours* whom God has put in a higher place than others, being *ignorant* of their proper ſtation, do *aſpire* to a more ſublime eſtate, than God allows them, ſo as to think themſelves lawleſs, becauſe they are not to be ruled by their Inferiours. This is their *ignorant Pride*, and the cauſe *firſt* of *Injuſtice*, and *then* of *Contention* alſo. And ſo on the *other* part (which is more frequent) if the *Inferiours* are *diſcontent* with their ſtation, and being commonly *more ignorant*, the *ſpirit that is in them luſteth to envy* at thoſe they ſee in a higher condition, than themſelves, and do thereupon grow *aſpiring*; This is *Pride*, thence cometh *uſurpation* and *encroachment*, upon the higher place, this is the *injuſtice*

justice arising from Pride, which does beget the *Contention*. So that you see though *injustice intervenes*, yet *Pride* is still the *original* of strifes.

Ther. Your answer in general does very well satisfie me, yet (if you please) shew it a little more *particularly* in the several relations.

Eum. Well then, in the first and *chief œconomical relation* betwixt Husbands and Wives.

1. If the *Husband* be sometimes *bitter against* his Wife (contrary to *Col.* 3. 19.) which is by a surly, austere, and harsh *carriage* in word or deed, imperiously *commanding*, unreasonably *silencing*, in needless and humorous *restraints*; dogged *reservedness*, *denying* reasonable and just respects. In sum, not *loving and cherishing her as his own flesh* (according to the command, *Ephes.* 5. 28, 29.) and all this from a *contemptuous despising* her, as not worthy of his conjugal affection, *slighting* her *for*, instead of *bearing with* her female infirmities. I say all this, which is often an *occasion of Contention*, is woful *Pride*: and because he does not *dwell with her according to the knowledg* of his duty and relation (1 *Pet.* 3. 7.) I say, 'tis *ignorant and foolish Pride* too.

2. If on the other hand, the *Wife* provokes her Husband oftentimes by *not reverencing*

rencing him (*Epheſ.* 5.33.) owning him as *head* (1 *Cor.* 11.3.) *ſubmitting* to him in his reaſonable Government, *obeying* him (1 *Pet.* 3. 1, 6. *Epheſ.* 5. 22.) But by wilful *doing what*, and *going when*, and *whither* ſhe liſt, without his leave or liking: if ſhe indulge her *ungoverned paſſions*, and then *bridle not her tongue*, but will ſpeak virulent and exaſperating words, though reaſonably commanded ſilence; If ſhe have an eager *affectation of Gallantry* in attire, houſhold-ſtuff, entertainments, *&c.* beyond her Husbands ability, and all this (forſooth) to be *ſomething like* (as they call it) other women, who are perhaps either *above her* in condition or *equal with* her ſelf in pride and vanity; if when ſhe is *denied* any of theſe things ſhe *pout*, be *ſullen* and *peeviſh*, or *loud*, *clamorous* and full of *complaints*; if ſhe *ſleight the underſtanding* of her Husband, and thinks her ſelf wiſer, and to know better what is fit, than he, *&c.* If upon all, or any of this, do ariſe *bitter Contention*, is it not from *fooliſh Pride?*

Ther. Truly I think it is; well proceed (if you pleaſe) to the *other* Relations.

Eum. The next is the *Parental* Relation, and if therein,

1. The *Parent* do ſometime *provoke* a Child *to wrath*, who is come to ſome *years of diſcretion* (contrary to *Epheſ.* 6. 4.) and thereby *diſcourage him* from doing his duty (*Col.* 3. 21.)

21.) if this be by unreasonable *commands*, *restraints*, *reservedness*, ; by uncharitable *censures* of them and their innocent actions, supercilliously *accounting all foolish*, that young ones either do, or desire, by sharp reviling, and threatning *language*, snappish and harsh *reproofs*; or by grievous and intolerable *corrections*, *turning out* of doors, *publishing faults* or *follies*; or by expecting and requiring a *slavish reverence*, and observance, (for such *Astorgies*, or want of natural affection there are abroad in the world) if now *Contention* do arise on this score, 'tis undoubtedly from a manifest *Pride* and *overstretching Authority*.

2. So on the *Childs* part; if while *young* it be *froward*, *cross*, *wilful*; or when he comes to *riper years*, grows *masterless*, *disobedient*, *stubborn*: *Conceits* himself *wiser* than those whom God has appointed the *guides of his youth*, and forsakes their government (like that Whore, *Prov.* 2. 17.) Then *murmurs* at their lawful *commands*; *sleights* their wholsome *counsels*; *snuffs* at their serious *reproofs*; *Despises* their *age* as if they were already come to dotage, when only gravity and wisdom do appear; Accounts and charges them as *ill-natured* (forgetting, that himself has *his nature* from *them*, and is like to communicate *the same* to his Children, who may (as one said) *revenge the Grandfathers quarrels*, and think as sleightly of, and carry it as unhandsomly

ſomly towards *him*, as he has done to *his Parents*). Then is the *outward behaviour*, as untoward as the *inward thoughts*; *haughty*, *ſcornful*, *bold*, and *ſaucy*: his tongue *diſcovers* (like curſed *Cham*) his *Fathers nakedneſs*; and his *anſwers* are *malapert* and *uncivil*. Here he thinks it *Time* to be his *own Maſter*; forgetting, or never knowing (through ignorance) that *the time* of his diſcharge to his own government is to be *appointed by the Father*, *Gal.* 4. 2. Where (by the way) Note, *that* age between *Men* and *Boys*, *Women* and *Girls*, is the *moſt unruly*, and gives moſt trouble to thoſe, that have the management of it; for that then they *really* have not, and yet *conceitedly* have, *diſcretion enough* to guide themſelves, and order their own affairs.

For this reaſon the Wiſdom of our Anceſtours has introduced many things, and made them cuſtomary, which in themſelves do not ſeem ſo needful; As for inſtance: In the *Univerſity*, *Capping Fellows*; In the *City*, ſetting *Apprentices* to ſome *mean employments* which ſeem below the dignity of their former breeding, or preſent calling; In well ordered *Families*, Children to be *bare*, *ſtand up*, &c. before their Parents; beſides that needful (and by all prudent perſons obſerved) keeping them well employed from *idleneſs* and reſtraint of *Gallantry* in Apparel, and phantaſtical habits (which have always their proper

21.) if this be by unreaſonable *commands*, *reſtraints*, *reſervedneſs*, ; by uncharitable *cenſures* of them and their innocent actions; ſupercilioufly *accounting all fooliſh*, that young ones either do, or deſire, by ſharp reviling, and threatning *language*, ſnappiſh and harſh *reproofs*; or by grievous and intolerable *corrections*, *turning out* of doors, *publiſhing faults* or *follies*; or by expecting and requiring a *ſlaviſh reverence*, and obſervance, (for ſuch *Aſtorgies*, or want of natural affection there are abroad in the world) if now *Contention* do ariſe on this ſcore, 'tis undoubtedly from a manifeſt *Pride* and *overſtretching Authority*.

2. So on the *Childr* part; if while *young* it be *froward*, *croſs*, *wilful*; or when he comes to *riper years*, grows *maſterleſs*, *diſobedient*, *ſtubborn*: *Conceits* himſelf *wiſer* than thoſe whom God has appointed the *guides of his youth*, and forſakes their government (like that Whore, *Prov.* 2. 17.) Then *murmurs* at their lawful *commands*; *ſleights* their wholſome *counſels*; *ſnuffs* at their ſerious *reproofs*; *Deſpiſes* their *age* as if they were already come to dotage, when only gravity and wiſdom do appear; Accounts and charges them as *ill-natured* (forgetting, that himſelf has *his nature* from *them*, and is like to communicate *the ſame* to his Children, who may (as one ſaid) *revenge the Grandfathers quarrels*, and think as ſleightly of, and carry it as unhandſomly

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per tendency to nouriſh Pride); and all *little enough* to keep aſpiring Youth, tractable and humble. For it is ſadly to be obſerved, that their *inward height* of mind ſprings up faſter than their *outward ſtature* of body; and from hence comes firſt *ſtubborn-wilfulneſs*, and then *Contention.*

Ther. I think if your diſcourſe were heard by ſome young perſons, which I know, they would fancy that you did purpoſely *perſonate them.*

Eum. That rather is *your* fancy than would be *theirs*; for doubtleſs young pragmaticks have *better thoughts* of themſelves, than to think themſelves any ways concerned in this *untoward Character.*

Ther. Well, it may be ſo. But pray, now go on to that other Family-relation between *Maſters* and *Servants.*

Eum. Maſters (and ſo *Miſtreſſes*) do often forget their place, and that they *have a Maſter in Heaven* (*Col.* 4. 1. *Epheſ.* 6. 9.) *with whom is no reſpect of perſons.* Hereupon they grow churliſh, *froward* (1 *Pet.* 2. 18.) *Deſpiſe the cauſe of their Man-ſervant, or of their Maid ſervant when they contend* (i. e. modeſtly and humbly reaſon a matter) *with them* (contrary to the practice of *Job, chap.* 31. 13.) *forbear not threatning* (as required in that, *Epheſ.* 6.) no nor oftentimes unjuſt and cauſleſs *blows*, and inſolent behaviour,

viour, as if their servants were not of the same flesh and blood, but Dogs or other brute-creatures: Nay, the *good man is more merciful to his beast*, than some are to their servants: And whence is all this *conceited distance* (which *occasions Contention*); but from *Foolish Pride*? whereas God himself, who is infinitely distant from his Creatures, *despises not*, but does love, cherish, and favour those that serve him. Nor will he make such difference when he comes to judge; for *it shall be as with the Servant so with his Master*, Isa. 24. 2.

2. Now on the other hand *Servants* are too frequently very untoward: I hear grievous *complaints of House-keepers* in this respect. And is it wholly without cause? Are they not often *stubborn, wilful, conceited* of what they do, *justifying themselves* when justly reproved, *murmuring* at lawful and reasonable commands? Sometimes *though* they *hear* (yet out of a sullen humour) *they will not answer*, *Prov.* 29d 19. Sometimes *answering again* (contrary to *Titus* 2. 9.) not *pleasing well their Masters* (but rather themselves) *in all things*: not *shewing all good fidelity* to *adorn the Gospel*, but *purloining* to adorn themselves, to *cloath proudly* above their rank (a thing much complained of now adays): Are often so far from *counting their Masters worthy of all honour* (according to 1 *Tim.* 6. 1. as to give

them none, to *despise*, v. 2. Now *he that teaches otherwise*, and shall animate a proud Servant to think himself as good as his Master, forgets the difference is made by the God of Order; *he is proud* (and ignorant) *knowing nothing, doting*, &c. v. 4. Such are the Teachers, and therefore no wonder if such are the Learners. Hereupon grows *Contention*, and sometimes in the lewder sort, *running lawy*, a great fault, or the *Apostle* would not so earnestly have entreated for pardon of *Onesimus*, in his *Epist. to Philemon*. Hitherto may be referred as a degree thereof, that *loytring abroad*, tarrying and spending of time idly, with a neglect of the business they are sent about: In the mean while their Master *drinketh damage* having *sent his message by the hand of a fool*, (Prov. 26. 6.)

Theo. I have often indeed met with such, and do usually reprove them; telling them that their Master or Mistress will be very angry for their neglect; asking if their Master have nothing for them to do at home? or whether he would be well pleased if he saw them, and what haste they made?

Eum. And I pray what answer do they use to give?

Theo. Truly very *saucy* ones for the most part, such as [what care I? if he be angry, let him be pleas'd again. What have you to do with me? look after your own Servants, or business, &c.] *Eum.*

Eum. Very right, and is not all this *Pride* added to their *Folly*?

Ther. 'Tis ſo; and I think they *take a Pride* too in pretending to a greater liberty, than is allowed them; as if (forſooth) they were not in ſuch ſlavery (as they call it) ſo much at a beck, and command as others are.

Eum. Whereas if they were *wiſe*, they would conſider that it were their greateſt commendation and *credit*, to be *moſt diligent* in their buſineſs, moſt *careful* to pleaſe, and moſt *fearful* to offend their Maſters. *Prov.* 22. 29. *Seeſt thou a man diligent in his buſineſs* (what ever his proper work be) *he ſhall ſtand before Kings, he ſhall not ſtand before mean Men.* That is, he ſhall be ſo taken notice of, and commended from one to another, till at laſt he comes to ſome *notable preferment*. Exemplified in *Pharaohs* Speech to *Joſeph* concerning his Brethren, having firſt enquired their occupation, *Gen.* 47. 3, 6. *If thou knoweſt any man of activity amongſt them, then make them Rulers over my Cattel.*

And this I think may ſuffice to have ſpoken of theſe *principal family*-Relations. There are others *leſs principal*; ſuch as, *Scholars* to a Tutor; *Orphans* to a Guardian; *Lodgers* in ones houſe, whether they be *Friends, Kindred, Sojourners, Eleemoſynaries*, &c. All theſe may be referred to one, or

more of the aforementioned Relations, as they bear a proportion to them: for the Maſter of the Family is accountable for all *within his Gates* (as appears by the *Fourth Commandment*); and therefore *all under his roof* are in ſome meaſure *under his Government*.

Ther. I am very well ſatisfied in this of œconomical Relations. And now, having been long enough *within doors*, let us ſtep a little *forth*, and view how it is amongſt *Neighbours* ſeparated by a wall, or hedg: And if among them I find ſtrifes concerning Bounds, Borders, *meum & tuum*, ſuch Controverſies as wherein men *go to Law* (for that I count a *kind of ſtrife*) Is *that* always from *Pride*?

Exm. Going to Law is indeed a kind of *vicious Strife* as we too commonly *uſe*, and *eſteem* it. But the Truth of the thing is, Sueing at the Law *in it ſelf* is *not* the *Contention* here diſſwaded from. For ſuppoſe two Perſons both inclined to juſtice, and equity, do each of them think, that the ſame thing belongs of right to himſelf: They are free now, either to hear what *Counſel* ſhall *adviſe*, or diſcreet and *honeſt men* indifferently choſen ſhall *award*, or to try what the *Law of the Land* will *determine*: And if this laſt courſe (of the *Law*) be (as it ſometimes is) ſo neceſſary for the *prevention* of future trouble, that the caſe cannot be remit-

ted

ted to either of the former: Then do these peaceable persons appeal to an *Ordinance of God* (even the *Ordinance of Justice, Isa.* 58.2.) without the least hatred of one towards the other, and patiently waiting for Gods will to be revealed in this his own way, do therein acquiesce. And surely if men do thus proceed, there is in it neither *Pride* nor *Contention:* for *Contention* (such as is here diſſwaded) is *not honeſt endeavour* to remove, or prevent apprehended injury, with a quiet, charitable and calm, though vigorous, active, and induſtrious frame of ſpirit. But (to ſay truth) this is ſo *rare a thing*, that men may be apt to think it impoſſible. And therefore the *common Lawing* of the world *is the vile Contention* in a high degree, wherein is ſo much ſwelling, and bitterneſs of heart, in one againſt the other: So that where *juſtice* might duly call for the *Law*, *Pride* brings in the *Contention* thereby.

Ther. Truly Friend, in this I think you ſay very right. I have often obſerved the animoſities, hatreds, and emulations of men in going to Law. Sometimes the Controverſie *begins* about *Rights*, when it wholly *proceeds* upon *Reputations*; and from *height of ſpirit* men will continue Lawing, when the matter is not *Tanti*, when the merit of the cauſe will not bear it.

Eum. Yea, and *worldly wiſdom* (which is

Proud Folly) does account that *seeking peace* which God hath made our duty (*Psal.* 34. 14.) to be our utter disparagement.

But now we mention *Reputation* and *Disparagement*, it brings to mind a proper *Method* of enquiry into the matter in hand; and to which all the Instances (I think) that can be imagined may very well be referred.

'Tis this. We will suppose, that every occasion of Contention is some real apprehended or pretended Damage, which is wilfully done to a man, in respect of *some Good* he claims, that is either detained, attempted, or endangered. Now you know the common distribution of good is into *Bona Animi, Corporis & Fortunæ*; Goods of the *Mind*, *Body* and *Fortune*; and in each of these a man may be apprehensive of injury. We shall discourse of each apart, and shew how they *do* or *do not occasion* quarrels, but still reserve Pride as the *Cause* of Contention; against which if you have any thing to object, you may offer it as we go.

Ther. Well, I shall: I pray go on.

Eum. First, the mind of man is commonly known to have two chief Faculties, The *Understanding* and *Will*, besides other inferiour ones, such as *Fancy*, *Memory*, *Passions*, &c. each of them have their Goods appertaining to them; but I shall only speak of the *two chief*

chief, because the concern of the rest will fall under these. I say then, The *Understanding* has its *natural Endowments*, and *acquired Habits* (such as Arts and Sciences) about the *possession* of which there can be no Contention; for that they are out of the reach of other men, and God alone can deprive us of them.

Theo. Say you so? Surely I have heard, and read, most grievous bickerings about *matters of Science*, and diversity of opinions; as also high emulations and mutual disparagement about *things of Art*: and are not these Contentions? besides, I read of *Contending earnestly for the Faith* (Jude 3.)

Eum. To assert, and defend Truth by Argumentation, to be zealous therein (as the matter will bear) though it be *metaphorically call'd Contention*, yet is it *not properly* so, nor the thing here condemned. But indeed, the *wrangling* disputes, and bitter *insolence* in Controversies; The grievous *personal reflections* and *imputations* (farther than the merit of the cause doth require); The Brutal Arguments of *force* and *clamour* to compel others assent to our opinions; The *tenaciousness* of confuted errours (*ne errasse videamur*), These and such like are this Contention, and proceed of Pride and overweening conceit of our selves, with an undue contempt of others.

And so also in the things of *Art*, *Honest Emulation* to incite others, or a modest *using*, or *shewing* our skill to obtain our due reward or afford others regular delight; yea, though it be *in comparison* with anothers Art, is not the thing condemned. But all *Ostentation*, and boasting thereof to *magnifie* our *selves*, and *depress others* due worth and esteem, This is the Proud Contention: But then remember, it is not about the *possession* of our endowments (as we said) but about an *ambitious reputation* of their worth and preheminenc; That is, men would fain appear more Wise, Learned and Skilful, than indeed they are: and if they are any way thwarted herein, they do most *Proudly Contend*.

Ther. I apprehend this of the *Understanding* (I think), I pray proceed to the *Will*.

Eum. The *Will* in like manner has something *natural* [as its Native *Liberty* and Freedom] which *cannot be detained*, or touched by other men; and therefore about this can be no Contention.

Ther. No? Why then do men quarrel so much when they cannot *freely obtain* their *Wills*, in any thing which they greatly desire.

Eum. Men may *freely will*, where they cannot *freely obtain their wills*; that is, the *things willed*: they cannot fully *execute* some

of

of the *Wills Acts*: as for instance, the Act of *command* over the inferiour faculties, to *do* what they list; or the Act of *fruition*, in the *having* what they have a mind to: In these *Acts* and *Objects* the Will may indeed be crossed; and then, if Pride be predominant, no wonder if foolish *wilful* persons do become Contentious.

Ther. There are also Controversies, about the Wills *natural freedom* too; but that indeed I think is a matter of Science, and so though it be about the Will, yet it belongs to the contests of the Understanding. Well, go on in what you were farther saying about the Will if you please.

Eum. Besides this Freedom, which is *natural* it has somewhat which is *Habitual*; as *Vices* and *Vertues*; of both which something may be observed.

1. *Vices* and Corruptions, seated in the Will are *tenaciously adher'd* unto, when *The hearts of the Sons Men is fully set in them to do evil*, Eccles. 8. 11. *Set on their iniquity*, Hos. 4. 8. *Set on mischief*, Exod. 32. 22. Sin unto such, is an appearing Good, and if any one by holy Counsels, Reproofs, or otherwise shall endeavour to wrest it from them, then *Pride* as a *Captain-lust* takes the Alarum, commands the *flesh to war against the spirit*, and animates the Swine to *turn head, and rent those that cast their pearls before*

fore them. They ſpurn at Reproofs, and ſcorn to be checked or curbed in their way; and hence ariſeth the proper *Proud Contention.*

2. But for *Vertue* and gracious Habits on the other hand, they are not only appearing, but real goods of the Soul. Theſe are many ways attempted by *Satan* the Adverſary, and by his wicked *Inſtruments.* But Chriſt who is ſtronger than the Devil *keepeth his goods in quiet*; he paſſeth his word they *ſhall not be taken away*; His people (and their graces) *are kept by the power of God through faith unto Salvation*; and *humility* (which is a principal grace among the reſt) enables to *poſſeſs the ſoul in patience*, quaſhes the remainder of Pride, and keeps the peace. So that here is no Proud Contention.

Ther. Your Scripture-*Expreſſions* do not fully ſatisfie me, ſeeing I find others that look another way. Such as *Mat.* 10. 34, 35. *I came to ſend a Sword, to ſet at Variance. Heb.* 12. 4. I read of *Reſiſting unto blood.* Phil. 1. 27. Of *ſtanding faſt* —— *ſtriving together againſt ſin*, and *for the faith*: and many more, of *Holding faſt*, *putting on armour fighting valiantly*, as *good Souldiers*, *under the Captain of Salvation*, *quitting themſelves like men*, &c. What do all theſe places intimate but a *great Contention?*

Eum. Theſe intimate great *Reſiſtance from* with-

without, and great *ſtedfaſtneſs within*; but nothing of the fooliſh, proud, and carnal Contention. *The Righteous are bold* (but not cruel) *as a Lyon* (*Prov.* 28. 1.) go on gallantly in the ways of holineſs, and turn not aſide for the barking of every Dog: yet are not contemptuous, give no offence, but imitate *Michael*, *when contending and diſputing with the Devil himſelf -- he durſt not bring againſt him a railing accuſation* (Jude 9.)

The whole matter may be thus briefly reſolved. The *Habits of grace* cannot be detained, or wreſted away, becauſe *ſeated in* the ſoul out of the reach of others, and are *ſo preſerved* (as aforeſaid) by Omnipotence. Indeed the *exerciſe* of grace may be much obſtructed, and the *being* of it may be attempted, and (as to man) endangered (as *Joſephs* chaſtity) by ſolicitations to wickedneſs: But this occaſions *not* the *Contentions* we are ſpeaking of, though it do *juſt Anger*, and a vigorous *ſelf-defence*.

Ther. Here I am at a little Loſs; for I thought *Anger* had been *the Inward Contention*, you before mentioned. And now you ſeem to make Two *diſtinct* things of them.

Eum. And with good reaſon; for *Anger* is a *natural endowment* and perfection; the mentioned *Inward Contention*, a *moral imperfection*: That good, and from God; this evil

and

fore them. They spurn at Reproofs, and scorn to be checked or curbed in their way; and hence ariseth the proper *Proud Contention.*

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Eum. And with good reaſon; for *Anger* is a *natural endowment* and perfection; the mentioned *Inward Contention*, a *moral imperfection*: That good, and from God; this evil

and

and from the Devil, and our corruptions (as *Pride* in particular). We may be *angry and sin not*, *Ephes.* 4. 26. yea, Anger may become our *duty* in some cases, and the *emergent actions* thereof may be commended under the names of *Courage* or *zeal*; for it is given to us *for good*, to stir us up to a vigorous resistance of what opposes Gods glory, our own or our Neighbours real good; and when it is used to its appointed *end*, in a right *manner* and *measure*, it is very good.

But if it *breaks bounds*, departs from its *end*; if it be against *God*, and dispoſeth to sin in words or actions, is selfish and carnal in its *occasion* and *end*; when as to *our selves* it disturbs reason, and unfits for duty to God, or man; when as to *others* it abates brotherly love, or breeds hatred, malice, and revenge: Lastly, when as to the *occasion* it is *mistaken*, and without just cause; or is *greater* than the cause requires; or stays *too long* after its lawful work is done; Then is it *sinful*, and both the Anger, and what comes of it, is the *evil Contention* here disswaded, and does undoubtedly arise from *Pride*.

Ther. You have set me right in this business; pray proceed in what you were saying about the *kinds of good*.

Exm. I have done I think sufficiently at present concerning the *Goods of the Mind*. Come we now to the *Goods of the Body*, which will need

need but little to be ſaid of them as to our preſent purpoſe.

The Goods of the *Body*, are *Health*, *Strength*, *Agility*, *Beauty*, *Age*, &c. All which have nothing to do with Contention, but either when people are proud of their Excellencies; or through Pride cannot bear anothers taking notice of their *defects* --- *Spretæq; injuria formæ.* Virg. Juſt the ſame as it was in reſpect of the Endowments of the mind (*Judgment*, *Fancy*, *Memory*, &c.) before-mentioned; for it is not the endangering of the faculties, but the *apprehended diſparagement* of them which cauſes the *Contention.*

Ther. But may not the *Health* be impaired, *ſtrength* injured, *beauty* defaced, *agility* damaged, or ſome *member* of the body hurt by another, which may beget a quarrel?

Eum. Such things may *regularly* beget *grief*, or ſtir up *Anger* for a juſt *defence* or *reparation*, as was before noted; but this, we ſhewed you, is not the evil Contention, unleſs Pride puts Anger upon *meditation of revenge*, and wickedly to *render evil for evil.*

Ther. Well: I am ſatisfied as to this. What next?

Eum. The next to be conſidered of are *Goods of Fortune* ſo call'd.

Ther. So call'd, I think very unfitly; for *every good gift is of God.*

Eum.

Eum. You say very true; and therefore I add [*so call'd*] I mean [anciently by the Heathens] only I use the word to distinguish the things we speak of: and these are *Honour*, *Profit*, *Pleasure* (there are also *Liberty*, *good Fame*, *Friends*, &c. which may be refer'd to one, or other, of the former; and therefore (for brevities sake) I shall not speak of them distinctly.) All these, as they are obnoxious to injurious detention, or depravation, may be occasions of Strife in the sence we spake before, of *going to Law* for ones right; or of *just anger* for defence, or reparation as was said of bodily hurts: But this (as well as those) is liable to degenerate into the *vile Contention*.

Ther. If you please, speak a little to the Particulars; for methinks I find some doubts in my mind moving concerning some of them.

Eum. Well; move your doubts, as you see occasion. I first say in respect of *Honour* a man *ought to maintain his just repute*, as *I* have before asserted, both concerning it and propriety. *Tho. Aquinas* moves this question; *An parvipensio, seu vilipendium sit tantum Causa Iræ?* Whether sleighting be the only cause of anger? and determines it in the affirmative. If we stretch it not as far as he, to say, 'tis the *Only Cause*, yet we may boldly assert, it is a *just cause*; and a man

man may well be displeased (nay, he cannot well chuse but be provoked to indignation) not only when he is *reviled* or *reproached*, but when he has undue *sleightings* put upon his *person*, *parts*, or *actions*: In such case a man ought to recover, as he can, his due esteem; put off disgrace, preserve a good name, which is *better than precious ointment* (Eccles. 7.1.) and *rather to be chosen than great riches*, (Prov. 21.1.) And for this end (besides a diligent care of future behaviour) True narratives of matter of fact, prudent declarations of himself, and just Apologies, he may make, as occasion does require.

But if a man be *too much herein*, if he think *too highly* of himself, and so be over-tender in the *Reputation-Vein*; so as not to endure the *least word* spoken of him, though perhaps he *deserves ill*, and has more occasion hereby to be *humbled* before God, than to be *offended* so much at men: or, and if (which is very usual in those nice people) he yet *take a liberty* to sleight and defame others; This is the *first-born of pride*, and the most *proper matter* of this vile Contention. Of this nature also is striving for the *way*, *wall*, or other precedency of *place*, *ambitious canvassing* for Offices; quarrels about the *Lye*, or insimulations of any other vice; or indeed any other words, or actions, or neglects, (though just) which are apprehended to beget *disparagement*.

Ther-

Ther. I am fully of your mind in this Particular, but methinks in the other two [*Profit* and *Pleasure*] I cannot so readily assent. As first for *Profits*, I am apt to think that *Covetousness it self* without Pride is a *sufficient* mover of Contention. I see some *sordid* persons, that have no regard to their Reputations, and (as they say) *mind neither pride nor handsomeness*, who yet meerly out of Covetousness, and a wolvish rapacity, do move grievous brawls and Contentions; every small Loss, Cross, or injury as to the world, wofully disquiets them, enflames, draws blood, and touches to the quick; and they thereby become so froward, and waspish, that neither neighbour, wife, child, or servant can do or say any thing to please them. What think you of *this* Contention, has *Pride* any thing to do therein?

Eum. Covetousness in all men is always *with design* by Riches to obtain *something else*. Some that they may *live pomposly*, command and be obeyed, be talked of for their Apparel, Housekeeping, Attendance, *&c.* And for this they oppress, embroyl in Law-suits, canvass with much heat for places of Profit, *&c.* Now in *these* Pride is manifest enough the cause of their Contentions.

Others rob, spoil, and take prey that they may *spend higher*, than their condition in an honest

honeſt way will afford; that they may ſeem Gentle-folks though they be meer Rogues and Whores, or the moſt ignominious of all people. *Here alſo* Pride ſufficiently declares it ſelf the cauſe of their riotous and injurious doings.

But now for thoſe who live more *ſordidly*, and yet tug and hale for the world (ſuch as you mention) I ſay in *them* alſo is moſt Deviliſh Pride the cauſe of their Contentions; for they are *ambitious* of *being thought*, or *known to be rich*, and conceit it makes much for the credit of their skill and induſtry that they can get and keep, when others make a hard ſhift in the world. Such *rich men anſwer roughly* (*Prov.* 18.23.) whereof *Nabal* may ſtand for an example (1 *Sam.* 25. 10.) and thoſe ſpoken of *James* 2.3, 6. That *ſay to the poor ſtand thou there*; or *ſit thou here at my footſtool: That deſpiſe and oppreſs the poor, and draw them before the judgment-ſeats.* Such are (as we call them) *Chuff-Clowns*, and are apt to ſcoff at, and deſpiſe others, who thrive not as faſt as they. And herein even *they alſo* make their contentious Pride manifeſtly appear.

Ther. But there are ſome ſuch ſordid perſons, who are *never known* to be rich till they be *dead*: wherein does *their* Pride appear?

Eun. Even *ſuch* are not without their

Pride too; having an ambition to be *talked of* for *leaving an estate behind them.*

But indeed such Earth-worms (if you do observe it) are not much given to *outward* Contention; for their Covetousness being occasioned chiefly by *distrust* of Providence, and a *fear* to want before they die; they sneak silently through the world, and are afraid to meddle with Contention, not out of any good Conscience, but lest they should suffer damage thereby. These are therefore not much concern'd in our present Discourse; for though all Contention (which is vicious) cometh from Pride, yet all Pride does not beget a Contention, that manifests it self: for if it happen to be lodged in one of this timorous, creeping temper; hough the man may have *inward regrets*, yet *outwardly* he dares not shew them, unless it be in whining *complaints*, which are rather the signs of *grief* than *Anger*. However if such men have at any time swellings of heart (which are the *inward Contentions*) they are from *Pride* in *these* aswell as *others*.

Ther. You have cleared this doubt of *Profit*: but I think the other of *Pleasure* is much more difficult.

Eum. It seems so indeed at the first sight; But let us take a more distinct view of things, and I hope you will anon be satisfied.

And first I think you will allow the laying aside the *higher Delights* of *Religion* and *Reason*, as not concern'd in this matter, because no man is able to detain them from us.

Ther. Stay a little as to *Religion*; for surely I have observed Contentions about the *comforts* of it; As thus for instance. Great offences are taken at some searching Truths, so as men go away from a Sermon or Book murmuring to this effect [*Here's stuff indeed*; *'tis able to make a man despair*; Sure *I am not so bad as this discourse would make me*, *I'll not hear him more*, *or read a word more in him*, &c.] Now here seems to be a Contention moved about the *pleasures*, or *comforts of Religion.*

Eum. And is there not *Pride* in all this? is there not a *conceit* of a *better* condition than really men are in? and (which is more) a willingness to continue in this mistake, though they resolve not to reform, and leave their lusts? Do they not *scorn* to think *themselves*, or to be thought by *others* Formalists, Hypocrites, &c. And does not this smell rank of *Pride?*

Ther. Truly, I think it does.

Eum. But then note that this Contention is not about the *comforts of Religion*, but about an idle *neglect in Religion*, out of which men are loth to be rouzed. And the like may be observed in the things of *Reason*,

when an idle and ſottiſh perſon will not bear the diſcovery of his ignorance (although but to *himſelf*) becauſe he will not take the pains to remove it: Whereas the *true comforts* of *Religion* conſiſting in the *witneſs of Gods Spirit*, and the *Teſtimony of a good Conſcience*; and the *true delights* of *Reaſon* which are the ſweet *embraces* between the *rational ſoul* and *truth*; theſe are things of that *inward nature* that they are not liable to *external force* and violence; but remain untouch'd to comfort and ſupport the mind *againſt it*.

Ther. It is ſo, I am ſatisfied; pray go on to the *inferiour pleaſures*, about which Contentions are more *manifeſt* and *frequent*.

Eum. The inferiour pleaſures are thoſe that appertain to *Senſe* and *Appetite*. The moſt quarrels about them are (*inter mancipia ventris & inguinis*) between Luſtful and Riotous perſons. Now becauſe theſe have ſo great *ſimilitude to Brutal brawls* (as of Dogs about a bone, or a Bitch, *&c.*) we are led to queſtion whether theſe conteſts are from *Pride*, or no; for that *Pride* (properly ſo call'd) is a *humane affection*, in that man alone (except the Devil) can have *high conceits* of himſelf. But if you pleaſe to propoſe ſome particular Caſes, I'll ſee, if I cannot ſatisfie you, that theſe conteſts about *pleaſures* do alſo ariſe from Pride.

Ther.

Ther. Why, firſt then, *Love-quarrels*, what think you of thoſe?

Eum. Love-quarrels may be reckoned in three Ranks.

1. Of *Lovers deſpiſed*, or *forſaken*, in whom feuds commonly ariſe from the *diſparagement* conceived thereby; for the rejected perſon thinks himſelf worthy of better uſage, pores on the *diſgrace*, as that which may render him *contemptible* abroad, ſo as to hinder proceedings in Addreſſes of the like nature; Hereupon *Pride boyls* in the boſom, and is the cauſe of moſt bitter hatred and Contention.

2. Of *Rivals*; whoſe conteſts do ſometimes ariſe to *Duels*, or other the like miſchiefs. Here alſo Pride begins the feud, prompting the mind thus to ruminate [' why am not I 'as good as he or ſhe, and as much to be *re-* 'garded? ſhall ſuch a *baſe one* ſtand in *my* way and hinder my proceedings? No; I am reſolved, *&c.*———

3. Of *Hectors* about *Whores*, whoſe *luſt* will needs aſſume the *name of Love*; and therefore we let them paſs under the name of *Love-quarrels.* Now in *theſe* Pride works much as in the *Rivals* laſt mentioned: for theſe Gallants count it *honourable* to defend their Game; And though they are never ſo baſe themſelves, yet they nouriſh thoughts, that for one thing or other, they are *more*

valuable than the reſt of the Rabble. Their *manhood* and *courage*, they think, is alſo *call'd in queſtion*, unleſs they fight for their Doxies; eſpecially, if they pleaſe to *call themſelves Gentlemen*. And is not here alſo *Pride* the Makebate?

Ther. I confeſs you have anſwered as to theſe Caſes what I thought not of. But yet one doubt remains as to the ſecond Branch. Suppoſe the *Rivals* are *honeſt* perſons, and *nouriſh not high conceits* of themſelves, nor *contempt* of others; only they ſeek the *enjoyment* of the perſon beloved, promiſing themſelves therein much comfort; and therefore *ſtrive earneſtly* to obtain their deſire.

Eum. Such *honeſt* perſons will not *ſtrive* (that is, *Contend*) one with another; but *ſtrive* (that is, *endeavour* by all lawful means) with the perſon *beloved*, or *Relations* who may promote their intereſt; and this is *far from* the Contention we are ſpeaking of. Now if ſuch a one notwithſtanding *fail* in his ſuit, if he be *honeſt* (as you ſay) he will *not rage* and *ſtorm*, but *humbly reflect* upon his own *unworthineſs*, acknowledg the juſt and holy *Providence of God* thwarting him, and ſo *humbly* and *peaceably ſit down* under his croſs; which though Proud Fools may call it *cowardly ſneaking*, yet he wiſely conſiders and knows it to be no leſs than his duty. Here now is *no Pride, no Contention.*

Ther.

Ther. Well; I am satisfied as to the Cases of *Love*. The other Case upon this head of *sensual appetite* is of *Drunken quarrels*, or about *Victuals*, as is often seen at great Feasts and publique Entertainments.

Eum. At *Feasts* (where there is commonly plenty enough) about *Victuals* quarrels do seldom arise; but in point of *placing* at Table perhaps, or helping some *choice bit* to one by way of *preference* to others, who take it amiss that they are *less regarded*, &c. may chance to be some regrets. But all this is from Pride plain enough.

Ther. Nay, but I have seen *Beggars* and *Servants* scramble, and then fall by the ears. Now this seems to be *only* from *appetite*, and a desire to feed better than the rest.

Eum. This is but a mean matter to be considered by us; yet that we may *fully* clear the point we have asserted, I say of *such* quarrels they are *begun as Law-suits* about *Meum & tuum*, in apprehension of *injury* but are *continued* to Contention (as they) by *Pride* alone: for a modest, and *humble* poor man in such Case, would either *complain* of the unequal distribution to the Ruler of the Feast, or *go away quiet* without his share, though afflicted that he should fall amongst such rude Companions. And so much for *Meats*.

Now as to *Drunken-quarrels* they are upon many occaſions. Sometimes with the *houſe* for not having the beſt; and here they *ſwagger proudly* enough. Sometimes about *forcing* one another *to drink* beyond inclination, or *pledge a health* (as they call it) or the like; Here the quarrel is, whether in [*I ſay you ſhall, and I ſay I will not*] this or that ſhall take place, whoſe word ſhall ſtand. Beſides, there is often a wicked deſign to make ſome one *ridiculous* by making him *drunk*: Now take notice, that this humour of *deſiring to laugh at others* (whether it be in men that are drunk or ſober) does *always proceed from curſed Pride*: for it contains a full-blown ſelf-conceit, and a ſcornful contempt of the perſon whom they would make the *Vice* or Laughing-ſtock. But generally theſe Drunken quarrels are on the ſcore of *bragging*, *vapouring*, *rude contradicting* and *challenging* one another; wherein fooliſh Pride acts its part moſt *naturally*, when diſcretion and civil breeding (which uſe to hide it) are quite forgotten and laid aſide.

Have you any more doubts to propoſe concerning this matter?

Ther. Truly I can't think of any for the preſent, but what may be referred to ſome of the afore-mentioned Caſes. I was thinking of the *apprehended ſleights*, which men are apt

apt to take amiſs: of *Backbitings* and the ſtirs that do ariſe from them, and of ſome other ſuch-like things. But you have prevented me in ſomewhat before noted, ſo as I anſwer my own Objections before they be formed.

Enm. Well then, having done with [*Only by Pride cometh Contention*] Let us proceed to the other part of the Verſ. [*But with the Well-adviſed is Wiſdom*] where *Wiſdom* is put over againſt *Pride* and *Contention*, to ſhew that Pride and Contention are Folly and Unadviſedneſs. *Eccleſ.* 7. 9. *Anger reſteth in the boſom of Fools.* Prov. 14. 17. *He that is ſoon angry dealeth fooliſhly.* By anger, and angry here underſtand *not the natural paſſion* but the *natural corruption*, which is the ſame with Contention.

Ther. Why, are all proud men or quarrellers, *Fools?*

Eum. Yea doubtleſs ſo far as they are *ſuch.*

Ther. But they *think themſelves* much otherwiſe, great Politicians and Stateſ-men, great Wits and Diſputants, and what not great things do they think of themſelves.

Eum. And this *great thinking* ſhews them to be *no ſmall* Fools.

Ther. Well; but *all* are not Fools which contend: for what if Contention ariſe betwixt a *wiſe* Man and a Fool, or an *honeſt* juſt

juſt man and one that is injurious? as it *often* does.

Eum. As it *never* does. You forget what I told you, That *maintenance of ones right in a lawful way and manner is not this blameable Contention.* You ſtill take Contention to be The *overt Acts* of mutual oppoſition; whereas it is indeed chiefly in the *riſing of hearts* one againſt another, from whence all the *outward ſtouting it* does ariſe.

Ther. Well, but I don't yet ſee but that a wiſe and honeſt man may be *embroyled* in the evil Contention. So *Jeremy* (as I underſtand it) was *a man of Contention*, whereof he complains, *ch.* 15. 10. and ſo was *Habakkuk*, ch. 1. 2, 3. *O Lord, how long ſhall I cry unto thee of violence ---- for ſpoiling and violence are before me, and there are that raiſe up Strife and Contention.*

Eum. A wiſe and honeſt man may be *Contended with*, but he does *not Contend.*

Ther. No? What think you of *Paul* and *Barnabas*, both wiſe and honeſt men, who had between them *ſharp Contention*, *Acts* 15. 39. So likewiſe the *Diſciples*, *Mark* 9. 33, 34. Look you, here were *Saints* and *Apoſtles*; were theſe, think you, *proud* and *fooliſh?*

Eum. In *this* I think they were: Elſe, why were the Diſciples *aſhamed* to declare their diſcourſe, when they were asked by our Lord

Lord concerning it? Theſe were in *Act* (though not in *State*) at this time both proud and fooliſh. And as for *Paul* and *Barnabas* the buſineſs ſeemed not of that import, as to cauſe ſo ſharp a Contention; And therefore doubtleſs ſomewhat elſe was the matter in their *ſpirits*, which were then *out of frame*; or at leaſt one of them was *under a temptation* and not tempered as he ſhould be (*knew not of what ſpirit he was of*) whoſe pride and weakneſs muſt be the cauſe of the Conteſt.

Ther. Why then it ſeems by this, and what you ſaid but even now [*a wiſe man may be contended with, but he doth not contend*] Contention you think may be in *one*, which I thought muſt of neceſſity be between *two*.

Eum. Be not deceived with the *ſound* of words *Contendere*, *concertare*, &c. *Oppoſition* indeed muſt be between *Two*, but *Contention* (that is, the *Contentious ſpirit*, or riſing heart) may be in only *one* of the Two, who may *oppoſe* each other.

Ther. If you thus diſcourſe to men, I do eaſily foreſee, that where people are faln out, each will be apt to *aſſume the juſtice of the cauſe*, and acquitting himſelf of the Pride and Folly, will charge it on his adverſary; even as I my ſelf am now apt to do, in

the

the conteſt and heat wherein you found me.

Eum. If people will deceive themſelves I cannot help that. Nay (let me tell you) a man may have really the *Right on his ſide*, and yet if his *ſpirit* be *not right*, he is Contentious and Fooliſh.

Ther. That *Rectitude of ſpirit* would be worth a farther enquiry.

Eum. That you may ſomewhat perceive by what has been already ſaid; and more plainly by a ſerious conſidering, what is *Well-adviſed* and *Wiſdom.*

Ther. I pray proceed; for fain I would fully underſtand this matter. What is *well-adviſed?*

Eum. Well-adviſed is capable of *two ſenſes.*

1. *Well-adviſed* are thoſe who have *good Counſel given* them by God, or diſcreet Men. Thus *all men* are well-adviſed: for the Scripture is full of counſels to Humility and Peaceableneſs. See *Prov.* 15. 1. and 17. 14. and 26. 11. *Pſal.* 34. 14. *Zach.* 8. 19. *Mark* 9. 50. 1 *Theſ.* 5. 13. *Heb.* 12. 14. 1 *Pet.* 3. 11. and many more which might be added.

2. *Well-adviſed* are ſuch as *take good Counſel*, and make uſe of it, when it is given them. And ſo it is here meant. Such are thoſe few, who when God adviſes them *Not to meddle with ſtrife*; to *love peace and truth*; to *ſeek peace and enſue it*; to *have peace*

peace one with another; yea, *as much as in us lies to have peace with all men*; and for that purpose *to be lowly and meek*; to *give soft answers*, &c. Such I say, as then do not turn it off with a cold [*It's very true this is good Counsel*] but with heart and conscience looking up to the most high God, resolve in his strength to close therewith. This is the *Well-advised* person with whom is *Wisdom*.

Ther. Yea, *Wisdom*, that's the remaining Word which I desire you would explain.

Eum. Wisdom is an *actual consideration of actions according to general Rules*, and *with their Circumstances in order to practice*. Now (as to the business in hand) *Wisdom* thinks seriously of divers things. As for instance.

1. Of *Contention* what an ill-favoured thing it is; how the Holy Ghost here *brands* it with Pride and Folly; what woful *consequents* it has; how it has a cursed *pregnancy* of Strifes, and is *like the letting out of water* (*Prov.* 17. 14.) or *taking a Dog by the ears* (*ch.* 26. 17.) how it *hinders prayer*; *precipitates* the *tongue* and *hand*; and quickly makes work for bitter *repentance*; how it is the *wisdom not descending from above*, but is *earthly*, *sensual*, *devilish*; How *where strife*, *and envy is*, *there is Confusion and every evil work*, *Jam.* 3. 15, 16.

2. Of

2. Of the *matter* about which Contention is moved, whether it be *Tanti* of any moment; or whether the apprehended injury or provocation, be not *blown up* to appear of a greater magnitude by *solitary meditations* thereon; whether *reason* hath been *heard*, before *tongue*, *hand* or *countenance* were engaged about it; whether our displeasure be just; and whether the *evil* may not be otherwise, than by Contention removed. Yea, whether the thing that troubles us be not rather *matter of grief* than *Anger* (that is) if it be not (casual, or rather) *providential* from God, more than *voluntarily*, or wilfully inferr'd by Man.

3. Of our *selves*; whether we are not *sinners that deserve* this affliction at the hands of God; yea, whether we have *given* no *occasion* that tended to the bringing of the evil upon us from men; whether our *passions* be not stirred *beyond measure* and out of due bounds, so as we sin therein; and whether when our *sinful anger* is kindling we begin not to *forget the presence of God.*

4. Of the *Party offending*, whether it be not in him, as much *weakness*, as *wilfulness*; whether he has not heretofore been, or may not hereafter be *more helpful* to us, than now he is hurtful; whether *all prudent and pious means* have been used to reclaim him by *Condescen-*

deſcention, as of *Abraham* to *Lot*, *Gen.* 13. 7, *&c.* by *Prayer* and *Reproof*, as they *Judg.* 20. 18. (that is) labouring with the *Pride* of *our own* ſpirits, the *injuriouſneſs* of our *adverſary*, and with *God*, who is able to *make our enemies to be at peace with us*, Prov. 16. 7.

5. Of our *God*, whether he have not far *greater cauſe* to break out upon us in wrath, than we have to be ſo furious againſt our brother, his debt being *ten thouſand talents*, ours ſcarce *one hundred pence*; whether he *ſees not* our preſent frame of ſpirit, and whether he *he likes* it; yea, whether he has not in juſt judgment given a (kind of) *commiſſion* to wicked, or indiſcreet men to trouble us (as *David* thought in reſpect of *Shimeis curſing*, 2 *Sam.* 16. 10.

6. Of ſome *good example*, of ſome holy, and peaceable man, and propoſing it to himſelf, ſays '[Would ſuch a one fret and fume, 'or ſtorm and rage, as I do upon this or the 'like occaſion?] above all the *Lamb of God*, who *when he was reviled, reviled not again; when he ſuffered he threatned not, but committed himſelf to him that judgeth righteouſly*, in all which he did not ſin, and left us an *example*, 1 *Pet.* 2. 21, 22, 23.

7. Of the *nature of Chriſtianity*, and meditates upon the *Goſpel-Spirit*, what a meek, ſweet,

ſweet, benevolous, and ornamentative thing it is, and how far diſcrepant from that huffing humour, which the world does ſo much indulge; how it *bears* and *forbears* in many things wherein the world is ſo grievous tetchy.

8. Yea, Laſtly, Wiſdom puts a man upon much *ſtudy of the whole Word of God*, and to have it *ever before* him, as a *proper remedy* againſt Pride, the *Cauſe* (as we have ſhewn) of all Contention; and therefore was it preſcribed to the Prince, *Deut.* 17. 18, 19, 20. *That his heart might not be lifted up above his Brethren.*

Theſe, and many other ſuch-like things well conſidered, will ſoon allay heats, compoſe and temper the mind to moderation, and put a ſtop to Contention.

Ther. Truly, I think ſo too, and methinks I find my *own* choler ſomewhat cooled, what it was when we firſt met.

Eum. If you are converted (as to this point) *ſtrengthen your brethren*; Sow a little of this Seed abroad in the world.

Ther. Well, I have a *Friend*, that is extream noſie and tetchy; Another in whoſe *family* are woful brawls; Another that by no means can ſet up his Horſe by his *Neighbours*. I am reſolved to talk to thoſe ſomewhat of what you ſay.

Eum.

Eum. You may do well therein; but the best way to reduce *others*, is so to work these Truths upon your *own heart*, as to instruct them by your *own Example*.

Ther. But I am of a *cholerick temper*, I doubt I shall be but a *bad pattern*.

Eum. Unless you *will* (for *there* I must charge it) what you alledg is but a vain pretence; for *natural heat* well-improved will beget a brave *activity* and *courage* in vertuous actions; and must the Devil make use of it as an *instrment of Vice?* Besides true *grace*, mortifying affections and lusts, will make us the *more watchful* against *those* Temptations, which would take advantage of us in that, whereunto we are *naturally* inclined.

Ther. But *some* natural inclinations are more *difficult* to be mastered; as for instance, such as arise from *Melancholy*, a temper, that is apt to make *discontented*, and so does often occasion the most bitter Contentions; and to say the truth, I am afraid of my self, who have been hot and hasty in my Youth, lest, if I live, and verge to age (wherein heat will abate) I fall into this unhappy *temperament*.

Eum. Neither think, nor talk, like those, who *Atheistically ascribe manners chiefly to Temperaments*, which indeed can but modifie

the inſtruments of the Soul; mind you rather the *principles of action*, *that grace*, and *thoſe means* thereof, which can enable a man *ſtill to bring forth fruit in old age*, Pſal. 92. 14.

As for *Melancholy*, that with *Pride* together, does as you ſay. A Natural Melancholy temper when unſanctifyed, and when inſpired, actuated, and poſſeſſed by a proud Devil, is indeed *froward*, *tetchy*, full of *finding faults*, *carping* at what others ſay or do, grievouſly *cenſorious*, fixed and *tenacious* in bitterneſs: And ſo not only moves the *worſt* kind of *Contention* with *man*; but in *diſcontent* alſo makes a kind of War *againſt God* himſelf. Though truly this Contention with God is but a *kicking againſt the pricks*, a kind of *Moral madneſs*; yea, oftentimes by his righteous judgment, it is turn'd into *natural madneſs* it ſelf; from whence it is (as I conceive) that we may obſerve ſo frequently *expreſſions of Pride*, and high Conceits, in the *ravings* of diſtracted perſons.

But when men are throughly ſanctified *in Spirit, Soul and Body*, then the very *Melancholy ſpirit* it ſelf inclines a man to *ſobriety, moderation, ſtayedneſs, modeſty*, and a *general prudence* in all his actions.

So that upon the whole matter we muſt ſay; none may pretend, or plead excuſe from

from Natural Temper for any vice, or wickedneſs.

'Tis not from *natural Choler*, that men are *haſty in ſpirit*; for that were to charge the *folly* upon the *God of Nature* which he chargeth upon us (*Eccleſ.* 7. 9.); Nor from *Natural Melancholy*, that they are diſcontent, peeviſh, or ſullen; but from *Natural* (or rather unnatural) *Corruption*: And *Fooliſh Pride alone* it is, that men are in any kind inclined to *Contention*.

Ther. I muſt confeſs, I have not to oppoſe againſt what you ſay. All the difficulty will be to *practiſe*, what we *aſſent unto*.

Eum. And a greater difficulty indeed, than you can maſter in your own ſtrength, 'Tis *Faith in Jeſus Chriſt* muſt enable you hereunto.

Ther. What has *Faith* to do in this buſineſs? *that* ſeems to have no affinity herewith; for Faith doth wholly reſpect *God*; and Contention, or peaceableneſs, do ſeem only to reſpect *man*. 'Tis (as I apprehend it) a *meer moral* thing, and that which concerns Jews and Heathens, as well as Chriſtians.

Eum. The queſtion now is not *whom* it concerns, but how it may be done. Peaceableneſs and avoiding Contention is a *Moral*,

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Eum. The queſtion now is not *whom* it concerns, but how it may be done. Peaceableneſs and avoiding Contention is a *Moral*,

it is granted, and binds every man to his good behaviour; But how shall we come to give any *conscientious obedience* to this Law?

Ther. May not *Right Reason* direct us and a distinct apprehension of such things, as you have alledged?

Eum. Such allegations are *means*, but whence shall we derive *efficacy?* Alas Friend! there is in us such a corrupt nature, that no means or motives, will prevail upon us, unless we be made *partakers of the Grace of Christ*, and *receive of his fulness Grace for grace* (*John* 1. 16.) that is, grace in us, answerable to grace in him. *Lex jubet, sed Evangelium juvat.* The Law indeed *commands*, but the Gospel it is, which *enables* us to give it due observance.

Ther. I think indeed *Faith* (now I better consider it) may have some influence upon us in respect of peaceableness: for I apprehend that this Faith in Christ does *convince* us of our sinful and miserable estate; and so is apt to beget in us *humble* and lowly thoughts of our selves, whereby *casting out Pride*, it may also remove *Contention*, and *purifie our hearts* of *this*, as of all other corruptions.

Eum. Right, it does so. But then you must note, there is a *two-fold purification*, one

by

by *emptying*, another by *filling*; by mortifying and by quickening; by putting off the old, and by putting on the *new man*, *which after* (or according to) *God is created in righteouſneſs and true holineſs*. Now *Faith in Chriſt* does (as you ſay) empty, mortifie, *put off* both Pride and Contention; but that's *not all*, its work does not reſt there: for it purifies alſo by *filling with all grace and the fruits of Righteouſneſs*, *which are by Jeſus Chriſt to the glory and praiſe of God*, Phil. 1.11. Faith derives from Chriſt a *new life*, which is the *principle* of all new obedience. So that *the life we live* (in conformity to Gods Law) *is by the faith of the Son of God*, Gal. 2. 20. That Faith unites, and implants us into the *true Vine* (*John* 15. beg.) from whom we have all our fruitfulneſs, by *his Spirit which powerfully worketh in us*. If ever you think to do any thing to purpoſe in this point of Reformation, you muſt have the *influence* of the *Spirit of Chriſt*. Beg therefore the aſſiſtance of this Spirit who can *mortifie* your quarrelſom luſts, and *furniſh* you with peaceable graces. His *fruits* are generally of this reliſh, *Gal.* 5. 22, 23. *Love*, *peace*, *long-ſuffering*, *gentleneſs*, *meekneſs*, &c. He it is who can make theſe *weak means* greatly *effectual* to *promote* our Peace amongſt *Men*, and thereby *ſeal* our Peace with God.

Now

Now let that *Peace of God which passeth all understanding* (according to his gracious Promise) *keep our hearts and minds in* CHRIST JESUS.

Ther. Amen.

FINIS.

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Errata.

The last word of the Preface, read *Left.* page 18. l. 8. r. *inward cause.* l. 13. r. *fully understand.* p. 29. l. 23. r. *whether there be.*

Some who ſhall have run over this little Diſcourſe, may perhaps have a mind to look back again upon ſome particular Paſſages; for whoſe convenience (in this vacant Leaf) I thought good to add a ſhort TABLE.

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2 PET. *Ult.*

Greet ye one another with a kiss of Charity;
Peace be with you all that are in CHRIST
JESUS. Amen.

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